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(Concluded from p. 345.)

Journey from Damascus to Aleppo.

July 17, 1824. At half past five P. M., left Damascus for Aleppo. The caravan was to have commenced its journey last Monday, but has been delayed till this time. Caravans pass between these two places every fifteen or twenty days.

After about four hours ride, in a direction nearly north-east, we came to a place called Ukseer, where we encamped on the ground, in the open air, on the banks of a little stream called the river of Ukseer.

18. Our caravan, or Rofelee, as it is called, consisting of about two hundred persons, and two hundred and fifty animals, moved on, at a quarter before five o'clock, north easterly, through the plain of Damascus.

At seven we left the plain, ascended a mountain, then descended into a plain, and at a quarter before 11 o'clock, arrived at Kaifafy, where we were set down in the open field without any thing to shield us from the scorching rays of the sun.

At first we went into the village and tried to find a house where we might rest, but found none; so we returned, and entered a little enclosure of mulberry trees, which afforded us a small shade, under which we sat down, and spent the remainder of the day.

While pursuing our journey, had much conversation with Hadjee Ahmed, a Moslem from Damascus, about his religion and that of the English. He seemed much pleased at hearing that we have no images in our worship, and that we do not pray to saints.

He says, that Constantinople is to be taken by the Christians in 1240 of the Hegira, that they are to advance to Damascus as far as Hamah, where they will be stopped by one, who shall arise in Damascus, which he said would be *Esa* (Jesus.)

19. Arose at midnight, and at half past

12 set out on our journey. At half past nine we came to a village called Nebeck, where is a considerable number of Syrian Christians. We did not enter the village, but encamped at a little distance from it, near the tomb of a Shekh, close by the side of which flows a large, clear, cool stream of water. Around the tomb is a small enclosure, with a tree standing by it, whose branches hang over the wall, and over the stream, and form a most delightful shade for eight or ten persons.

This place was preoccupied by Turks; but as the rays of the sun poured down upon us with intense heat, we asked permission to enter the enclosure of the tomb, that we might rest under the shadow of the tree. Some of the Turks, who heard this, exclaimed, "God forbid, that a Christian should enter here;" and one I understood to say, "I will give my blood, before that shall take place."

Turning to those who exclaimed thus, I said, "Are you Mussulmans? Do you think you are so much better than all other men? Then let your goodness appear by your kindness to strangers. Abraham, and Isaac, and Jacob, and Lot, were kind to strangers; if you would be like them, treat the stranger kindly."

Most of them seemed to feel the force of my reproof, and remained silent. The master of the Rofelee, who was a Mussulman, said that we should go in; and immediately sent for the key of the enclosure, opened it, and bid us enter. After some hesitation, I entered, though not without fear that some fanatic Turk might be tempted to do us harm.

In the afternoon, the Pasha of Tripoli arrived with a train of about two hundred persons, who are going to meet the pilgrims on their return from Mecca, in order to supply them with provisions. The Pasha pitched his tent near the tomb, from which we thought best to remove. So we sat down on the ground, in the open air, which was filled with sand and dust, flying in all directions.

20. At half past four, just as the Pasha and his troops moved on towards Damascus, we set out for Kara, where we arrived in three hours and a half.

After we had encamped, several Mussulmans came around us, and we began to talk about religion. One asked me, if I believed the Koran? "No," replied I. Another said, "The sun, moon, and stars were all made for the pleasure of Mahomed." Another asked me, "What do you think of Christ?"

Mr. K. "He was the Son of the living God. God was in him; he created all things; he will judge the world at the last day; he is over all, God, and there is no salvation but by his blood."

Mussulmans. "God forbid! God forbid!"

Then one of them said, "Why do you not become a Moslem and embrace the true faith?"

Mr. K. "Give me reasons, give me evidence that your faith is the true faith, and I will turn Mussulman. I am not a Christian because my father was one. I have searched for myself. Should I see that my father was wrong, I ought to renounce his religion, as Abraham did," (relating to them what is said of him in the Koran,) "and so ought you to do with regard to your religion."

To one of them, who was very boisterous, and talked as if he thought the Mussulmans the only people on earth, I related the fable of the mouse, that had always lived in a chest.

"You think," said I, "that the Sultan's dominions are the whole world; whereas they form only a very small part of it."

"Yes," said the Moslem, "like a few small white spots on a red horse;" meaning to say, that they were white, and the rest of the world dark.

In the afternoon I went up into the village, which contains, perhaps, two thousand inhabitants, and inquired for Christians. I found that there are about thirty families, half of them Greek, and half of them Greek Catholics. Called on several of them, and sold them New Testaments, and seven copies of Genesis, and gave away two copies of Genesis. More were wanted, but I had no more with me to distribute.

South of Kara, about an hour's distance, is a village called Der Ateeah, where, we are told, there are two hundred Mussulman, and one hundred Christian houses. The Christians are about half Greek, and about half Greek Catholics.

In the night we were disturbed by the firing of guns from our Caravan, and the cry of "Robbers!" After half an hour's disturbance, we found that it was only a company of Fellahs, quietly passing along.

21. Left Kara at half past four, and in seven hours arrived at Khaseeah, where we stopped for the night. Though here is a good Khan, yet we lodged, as usual, on the ground, in the open air.

On the way had much conversation with Hadjee Ahmed, on religious subjects. On showing him that it was his duty to search for himself, and not believe simply because his fathers believed, he replied, "But how can I? We have no books, and there is no opportunity." He listened to what I said with much apparent interest, and I endeavored to explain to him fully the way of salvation through the blood of our Lord Jesus Christ.

Soon after this conversation with Hadjee Ahmed, Shekh Tawha, who was called the greatest Shekh in the caravan, rode up to me, and began to talk in a most violent manner, pouring forth a torrent of words, and repeating, with great rapidity, a multitude of verses from the Koran. After a while, he said, "You want reasons," (referring to what I said yesterday,) "here they are, and you will not believe. There is no God but God." He spoke very loud, and many Mussulmans came around me. I was apprehensive at first that they had come on purpose to pick a quarrel with me, and that they meant to elicit from my mouth something, which they might use as a pretext for insulting me, or perhaps for something worse.

I thought it duty, however, to vindicate, before them all, the cause of Christ; and as soon as I had opportunity to speak, I said;—"That there is no God but God, is one of the first articles in my creed, and Jesus Christ is God." At this Shekh Tawha began again in a most violent manner, saying, "You are an idolater—you worship images; I have seen them in your churches at Damascus, and at Jerusalem. You ask the priests to give you pardon."

Mr. K. "We do not—we do not."

Shekh Tawha. "I have seen them with my own eyes! I have seen them with my own eyes."

After hearing him rail at me for a long time, I said with a loud voice, "You do not know my faith. The Metooallies call themselves Mussulmans. Would you not be offended, if I should call you a Metooally?"

Shekh Tawha. "Yes."

Mr. K. "I am an Englishman,* and my faith is no more like that of the Christians in this country, than yours is like that of the Metooallies. What signifies all your talk, till you know what I believe? I do not worship images. They are not in our churches. We do not pray to saints. That would be sin. We do not

* See Note at the bottom of page 343.

ask the priests to forgive us. God alone can pardon, and to him alone is worship due."

On hearing this, he lowered his voice a little, and said, "But you believe that Christ is the Son of God?"

Mr. K. "Yes, because he was not begotten by man, but was miraculously conceived by the power of the Holy Ghost."

After much discussion, he proposed to write certain words on a piece of paper, for me to put under my head at night; and in case I should dream of some one's coming to me, and telling me that Islamism is the true faith, that I should turn Mussulman.

To this I replied, "If I turn Mussulman, I wish to do it with my eyes open."

He then asked me, if I could write words for him in the same manner, with regard to Christ, and said that if I would, he would put them under his head, and, in case he should dream that Christianity was the true faith, he would turn Christian.

I replied; "I wish you not to become a Christian with your eyes shut. I wish to place reasons and arguments before your eyes, when they are open."

At this the Mussulman smiled, and the conversation ceased.

In Khaseeah, are about 20 or 30 Christian families, and ten Moslem. There is one Greek priest. Here some of the people came, and asked for the Holy Scriptures, but we had none to give them.

22. Left Khaseeah at half past three, and in eight hours came to Hams, or Hooms, where we spent the night. Here are about five hundred families of Greek Christians, who have two churches. The Mussulmans have, I believe, about thirteen mosques. The whole population of Hooms may be estimated at about twenty thousand.

Towards night we called upon one of the Greek deacons, at the church of the forty Martyrs, who received us very civilly, and told us, that when any one of us should come to Hooms, we might put up with him, in a house adjoining the church.

I think I should prefer this city, for a summer's residence, to any place I have seen, east of Mount Lebanon. Its situation is good, and the air very fine. The houses are built of stone, and make a good appearance. The streets are well paved, and kept tolerably clean.

23. Left Hooms at half past four, and, after five hours' ride, encamped on the banks of the river Aseeah, in a deep valley, just below the village of El Rasta. Here we could procure neither milk, nor leben. There was an encampment of Bedouins, about half an hour's distance,

from whom we might have procured a plenty of milk; but the Arabs, who were with us, pretended to be afraid to go to them, lest they should be murdered. So we made our repast on bread and eggs.

Towards night, seeing a Bedouin leading his flocks, on the side of the river opposite to me, I passed over, (by a bridge,) and going up to him, bade him peace. He returned my salutation, but fixed his eye steadily upon me, with all the starings of an old warrior. His face was dark; his eyes were sunk deep in his head; and his whole appearance was that of one inured to want, and accustomed to suffer.

I said to him, "I am a stranger. I have come to ask you if you could furnish me with a little milk, for which I will pay you." His reply was, "Bo," which I did not understand, and asked an explanation. Turning to his flock, he said, "Here I wander about daily with my flock; but I eat not of their flesh, and have no profit. The government takes all!"

"There is a better world than this," replied I, "which we shall soon enter, if we are prepared for it. This world passes swiftly away. In a few years we shall return to the earth, from whence we were taken. I am a Christian. I believe in Christ. If we are in him, believe in him, love him, we shall be happy in the world to come. He died to redeem us. We are all sinners. There is no salvation but through his blood."

While I thus addressed him, his stern countenance softened, and I said within myself, "Who can tell but these words may be the means of saving his soul?"

He offered me a pipe of tobacco, as a mark of friendship, and as I turned from him to go away, I said, "I shall probably never see you again in this world, but I hope we shall meet there," (pointing upwards,) "and be happy."

Returning to the caravan, I had much conversation with three or four Mussulmans about the wonders related in the Koran, and about Jesus Christ, and salvation through him alone.

24. Set out on our journey at half past four, and in five hours and a half arrived at Hamah, which I take to be the Hamath, mentioned in Scripture. Passing through the city, we encamped in the dust, on the north, at a little distance from the walls.

In the afternoon, we went into the city, and called on the principal Greek priest, whose name is Macarius. He appears to be an intelligent man, and is friendly to the distribution of the Holy Scriptures, which, he says, have been gladly received here by the people. He expressed a desire, that the Book of Baruch, and the Wisdom of Solomon, might be inserted in the Bible, which we distribute. The other

Apocryphal Books, he said, he did not wish to have inserted.

According to him, there are in Hamah twenty-four wards, and about two hundred houses in each ward. The whole population he estimates at twenty-five or thirty thousand inhabitants. He reckons the number of Christian houses at two hundred, containing about a thousand souls, all of the Greek church.

25. Left Hamah at half past four, having our caravan increased by one from Tripoli, so that now the whole consists of three or four hundred persons. While on our way, just before entering a certain valley, the cry of "Auwafee! Auwafee!" (health, or safety,) was set up by some of our men, and was instantly resounded through the whole caravan, and all collected in a body, and stopped. Some said that horsemen were seen at a distance on the hills, and that there was danger of our being attacked by robbers. After some delay, we moved on, and in a little time two Bedouins on fleet horses, came and looked at us, riding backwards and forwards by the side of the caravan, as if to take our number.

At length one of them rode up to the top of the hill, dismounted, and sat down. The other continuing near us, I rode up to him, and said, "Peace be unto thee." He replied, "God be with you," and giving reins to his horse, which seemed scarcely to touch the ground, he was soon on the top of the hill, with his brother Bedouin. What their object was in visiting us, I know not.

In eight hours and a half, we arrived at Shekhoon, where we found encamped a large caravan from Aleppo. We encamped near them on the declivity of a hill, close by the village, and on the east side of it.

Our situation here was quite unpleasant. There was neither tree, nor rock, to shade us. The Shekh of the caravan had procured for us, two or three days after leaving Damascus, a small tent, which was little better, than a large umbrella, and was so high from the ground, that we were exposed to the wind and dust on all sides. The wind, which was almost as hot as the wind of the desert, was very high, and whirled about the sand and dust in all directions.

Our eyes were weak, and the rays of the sun were reflected from all quarters, and in two or three minutes we and our baggage were covered with dust.

In this situation we sat down to spend the rest of the day. But finding it almost impossible to remain thus, we got some sheets, and, after much trouble, succeeded in fastening them to one side of the tent, so as to keep out a little of the dust, and shield us from the hot wind.

After this we sat down to our dinner, which consisted of bread and leben, but, before we had time to eat, our dishes were covered with dust. It was the Sabbath, and I could not but think of the dear people in my native land. How many of them, thought I, are now going up to the house of God with joy, while I sit here like an exile. But it is for Christ, and I will rejoice in it. How many of them sit down quietly, this day, to a rich repast, while we sit in the sand, scorched by the sun, weakened by the burning winds, and have nothing to eat, but a little sour milk and bread, which has been dried and hardened by the heat of eight or ten days. But still I am happy, and would not change places with them, unless it were for a little time, in order to give them an idea of our situation.

Shekhoon is a mean, dirty village, containing perhaps a thousand inhabitants, all Mussulmans.

26. Set out on our journey at four, and in five hours and a half arrived at Mearra, where we encamped. Mearra has two mosques, and contains, perhaps, two thousand inhabitants, the greater part Mussulmans. I saw only two Christians.

Here we see still considerable ruins from the earthquake, which happened two years ago. I was told, that 15 or 20 persons only lost their lives.

27. Left Mearra early in the morning, and in four hours arrived at Lermeen, where we found a comfortable place to rest for the day, in the house of a Mussulman, named Hadjee Ahmed, who furnished us with good leben, rice, and kaymack, (a kind of cream.) Lermeen contains, perhaps, twelve or fifteen hundred inhabitants.

28. Arose at two, and, at half past four, set out on our journey. After moving on a while, found that we were joined by a large caravan from Lattakia. I was not displeased at seeing our number increase, as this day's journey is considered the most dangerous of any between Aleppo, and Damascus. The master of the caravan told me, that, two or three years since, he was attacked by the Arabs, only about two hours distance from Aleppo, and that they took from the caravan with him to the amount of 250 purses.

After about twelve hours ride, we reached Aleppo, where we met with a very kind reception from Mr. Barker, the British Consul, at whose house we remained several days.

Residence at Aleppo.

Mr. Barker, and all the other consuls here, are, at this moment, on very bad terms with Washeed Pasha, who has been here about twenty days, during which

time he has treated the Franks in a very insolent manner.

29. The Pasha sent for Mr. Barker's Dragoman, and said to him, "Inform the Consul, that I have received a Firman, prohibiting the distribution of the Holy Scriptures, printed in England, and that those, which have been circulated among the Grand Signor's subjects, must be called in, and collected into a depot, which is to be sealed, and the books are to remain sequestered, until means be found for their being sent back to England. Tell the Consul this, that he may co-operate with me in carrying into effect the Sultan's orders."

I have no doubt, that it is through the instrumentality of the Roman Catholics, that this Firman has been issued. Thus the Beast, and the False Prophet, are uniting their armies; but "the Lamb shall overcome them." (See Rev. xvii. 14; and xix. 11—21.)

August 1. The Kady sent, as I was told, to the heads of the different Christian sects, ordering them to proclaim in their churches, that all, who had received books from the English, should bring them to him. (I afterwards learned, that he sent no such order to the Greeks, and that not more than four books, in all Aleppo, had been given up to him.)

4. Mr. Fisk took lodgings in the house of Hanna Antahia, an Arab of the Greek Church.

5. I took lodgings in the house of an Arab named Fatalla Carali; with whom I remained one month, without being able, till near the expiration of that term, to procure a teacher in Arabic, and the one I procured was such a proud, fanatical fellow, and demanded such an exorbitant price for his instructions, that I kept him only a few days.

Sept. 4. Took lodgings in the family of Ibraheem Moshatee, an Arab of the Greek Church.

13. Having tried several Mussulman Shekhs, among whom were Shekh Ishmael, Shekh Saeed, Shekh Ahmed, Shekh Abdoolkader, and Shekh Mahommed, who is a very amiable man, and well acquainted with ancient Arabic; with him I took lessons every day, during the remainder of my stay at Aleppo, which was till the 25th of October.

20. Mr. B. Barker arrived from Beyroot, in company with the Rev. Mr. Lewis, and Mr. Madox, an English traveller.

Oct. 10. This morning, at about four o'clock, there was a slight shock of an earthquake. Ever since the terrible earthquake of 1822, there have been constantly felt here slighter shocks, at different intervals, sometimes of a few weeks, sometimes of only a few days.

During our residence at Aleppo, Mr. Fisk, and myself have preached alternately every Sabbath, at the house of the British Consul, excepting two Sabbaths, when Mr. Lewis preached, and we have had frequent opportunities for conversation on religious subjects with the Arabs.

In the distribution of books, we did very little. Mr. Barker had sent on a few boxes of Bibles, but they arrived at Aleppo one or two days after the arrival of the Firman, and were detained in the custom house.

The Arabic Bible, which I had with me for my own use, I gave to Ibraheem, the man at whose house I lodged, and Mr. Fisk gave his to a Greek priest from Killis. I also sold one Hebrew Bible, one Hebrew New Testament, and one French New Testament, to a Jew, and gave away two Psalters.

Journey to Beyroot.

25. Left Aleppo for Beyroot, at about eight in the morning, in company with Messrs. Fisk, Lewis, and Madox. In eight hours arrived at a little village, called Tooramaneen, where we took lodgings for the night in a small dirty hovel.

26. Set out on our journey at about five. After eleven hours ride, came to the river Aseeah, which we crossed by a boat, and took lodgings in a small dirty village called Jisser Hadeed.

27. Left Jisser Hadeed about seven, and in four hours, we came to the interesting city where the disciples were first called Christians. (See Acts xi. 26.) We entered by the gate of St. Paul, on the north, and pursued our way, for about half an hour, through a delightful avenue, in the midst of trees and gardens, which now cover the spot, where once stood the great and splendid city of Antioch. Nearly on the south-east, rises a lofty rugged mountain, on the side and top of which are still to be seen remains of the ancient wall, with which it was surrounded. Westward flows the beautiful river Orontes, or Aseeah, as it is now called, beyond which, at the distance of a mile and a half, or two miles, rise mountains, less rugged than those on the east, and presenting a verdant appearance.

After half an hour's ride, we entered the present city, called Antakia, which I suppose, occupies the southern site of the ancient city, and contains, perhaps, four or five thousand inhabitants.

Girgius Deeb, an Arab with whom we took lodgings, and who is Agent of the English and French Consuls at Aleppo, estimated the number of houses at four or five thousand; but I think this estimate quite too large.

The first thing which struck me on approaching the city, was the ruins of the terrible earthquake of 1822, which seems to have been quite as great here, as at any place I have seen. Walls, mosques, and houses, were thrown down in every direction, and though some repairs have been made, yet the streets are filled with heaps of ruins. A part of these ruins may be the effect of earthquakes, which happened a long time since; for Antioch has, I believe, been shaken several times to its foundations.

Of the present population, there are twenty or thirty families of Jews, one hundred of Greek Christians, and four or five Armenians. The rest are Mussulmans. The Christians have no church, except a little grotto, or hole in a rock, in the side of the mountain lying east of the city, where they assemble to worship.

Such is the situation of that place, once the seat of Grecian pride, and of Roman grandeur; once accounted the third city in the world for splendor and population! And such is the situation of the church, founded by the Apostles, and called the eye of the eastern churches!

In the afternoon, we called on the Greek Patriarch, who is here on a visit from Damascus where he resides. He informed us, that soon after we left that place for Aleppo, the Grand Signor's Firman arrived, with regard to the distribution of the Bible, and that the Governor, immediately sent after us, by way of Jerusalem, supposing that we had gone thither; that much fear was excited, at first, among the Greeks at Damascus; but that no books had been taken from them, nor had any injury been done them, in consequence of the firman.

It had been our intention, after calling on the Patriarch, to visit the grotto, used by the Greeks as a Church; but as we came out of his house, one of the Greeks requested us not to go, saying, that he feared the Turks might wonder at our curiosity, and some evil might arise after our departure; so, out of regard to them, we gave up our intended visit, and had only a sight of the grotto at a distance.

28. Went to Swedia, which lies in a large plain, near the river Orontes, which here empties itself into the sea. It is nearly south-west of Antioch, and at the distance of about six hours caravan march.

Swedia is the delight of Mr. Barker, the British Consul, who has here a house, to which he often retires from Aleppo. In this we took lodgings for the night.

In the evening, at twenty minutes past 9 o'clock, we felt the shock of an earthquake. Its motion seemed to be east and west.

29. At 8, left Swedia for Lattakia. In

a few minutes, we came to the Orontes, which we crossed on horseback, and pursued our way, for about two hours, in a southerly direction, on a tolerably level road, having the sea on our right, and high rocky mountains on our left. When leaving the plain, we turned south-easterly, and began to ascend the mountains, which here present a bold front to the sea, and bar up the passage on the shore.

Soon after we entered the mountains, we heard the sound of distant thunder, and in a little time the rain began to pour down upon us in torrents, and continued almost incessantly for five hours. Our path was very narrow, alternately ascending and descending steep craggy mountains, and overhung with small rocks and a variety of shrubs, which often shed more rain upon us than the clouds above.

In eight hours from Swedia, we came to a small Christian village called Casab, where we found lodgings in the house of the Shekh. It was a miserable hovel, open on one side, and occupied in part as a stable for horses and mules. It had one convenience, however, not often to be met with in this country, and which we most needed at this time; that was a fire-place and chimney, of which, I need not say, we made use, as soon as we could procure a little wood. Here we remained for the night. The Shekh is son of one of the priests of the village. Both treated us with as much hospitality, as their circumstances would permit. To each of them Mr. Fisk gave an Armenian New Testament.

Casab contains, according to the priest, one hundred and fifty houses, and about one thousand souls, all Christians of the Armenian rite.

30. A fine day. Set out on our journey about 8 o'clock, and, after thirteen hours ride, arrived at Lattakia. The first three hours we rode along among beautiful hills and dales, covered with green grass, and waving pines, with here and there a little stream winding its way among them.

After three hours we ascended and descended steep rocky mountains, from the tops of some of which we had a charming view of the sea. This rough and rugged road continued for about three hours, when we came into a fine valley, in which we rode three hours more. Then ascending a little we came in sight of Lattakia, which lies in a great plain, like the plain of Akka.

Nov. 2. The weather, which yesterday was rainy, having cleared up, we endeavored to procure animals to carry us to Tripoli, but we could find no person, who would furnish them, although we offered three times the usual hire. One reason, I suppose, was, that the country, through which we were to pass, is considered very dangerous, on account of the enmity which

exists between the Mussulmans and the Ansarias. It is only about twenty days, since a party of Turks from Lattakia went up to the villages in the mountain, killed thirty or forty men of the Ansarias, took their wives and daughters, and brought them to Lattakia, and sold them in the market for thirty, forty, fifty, or sixty piasters each.* Lattakia itself has been for some time past in a very troubled state. Five or six months ago, the people arose, murdered the Pasha in his Divan, and killed several of his attendants; and it is almost a matter of course, that many heads should fall off, in revenge of his death.

The estimate, given us of the population of Lattakia, is as follows:—One thousand inhabitants belonging to the Greek Church; thirty to the Armenian; thirty to the Maronite; thirty Jews; and six or eight thousand Mussulmans. The Greeks have five churches, and six or seven priests. The Armenians have one church, and the Maronites one. Many of the Christians have left the city and fled to the mountains.

After making several fruitless efforts to obtain animals, we at length concluded to go to Tripoli by water. As the sun went down, we set sail; and, after toiling all night, we found ourselves advanced about nine hours towards Tripoli, with the wind directly ahead, and a heavy storm coming on. So we ordered the master of the boat to put in to the shore.

Visit of armed Turks.

3. About nine o'clock, we landed at a place called Banias, where we found a Khan, in which we sat down to repose, and take some refreshment. In a little time, six or eight armed Turks, of some distinction, came in with their servants, who were armed also. They were, as we supposed, from the new Pacha of Tripoli, going on to Lattakia; and perhaps entrusted with some bloody message.

Observing Messrs. Lewis and Madox reclining on their carpets, with their legs extended in a position most natural and easy to a European, but quite inconsistent with oriental good breeding, one of the Turks began to call them hogs; and coming up to Mr. Lewis, bade him sit up, telling him that he was before Mussulmans.

Mr. Fisk seeing this ordered the Moslem away. Presently after, one of our servants, in passing another Turk, who had taken his seat on my luggage, happened to spill upon his garment a drop of tea, which caused him to rail in a most violent manner. After calling us a variety of names, he spit at Mr. Madox and seemed to wish

to insult us as much as possible. We remained quiet, however, and after a long storm of abusive language, the Turks mounted their horses and went away.

The missionaries soon after set out on their journey by land, providing themselves with horses and attendants, as well as they were able. They had not proceeded far before the rain began to descend, accompanied by vivid lightning and heavy peals of thunder. There was no house on the road, night came on, and it was three hours and a half ride to Tar-toos.

Being already drenched with rain, we concluded to turn up to the mountains, and seek some village where we might spend the night. A Turk, whom we accidentally fell in with at Banias, was our guide. After climbing up a steep rocky mountain, we came to a little village consisting of six or seven houses or rather hovels, built of stone. At one of these we called, and an old man, with a white beard, came to the door. On asking him if we could remain in his house for the night; he replied "No;" and talked loudly and boisterously; saying, that he had no room for us. But after a while he consented to let us go in. So we dismounted, and entered the old man's habitation.

One half of it was filled with cotton-seeds, and cotton: a lamb was lying by the fire, and two cows stood in one corner. only one corner of the hovel remained for the family, consisting of seven or eight persons, who made way for us and took a stand among the bags of cotton. In this corner was a little fire, without a chimney, or any hole through the roof, for the smoke to ascend. Thankful that we had found any shelter from the raging storm, we sat down soaked with rain, and had our baggage (the little we had with us) placed under us, and around us, which was also as wet as ourselves.

The first thing we asked for was wood, which was soon brought; but as the fire increased, the smoke became almost intolerable.

With our eyes running down with tears we ate a fowl, a bit of bread, and some fruit, which we had brought with us, and drank a little wine, which we had procured at Lattakia.

All of us, except Mr. M. had left our beds in the boat, and if they had been with us they would have been useless, as there was not room to place them. So we endeavored to rest as well as we could, each one in the position he happened to take on first entering: for there was not room for us to lie down without incommoding each other.

* Eight or nine piasters are equal to one Spanish dollar.
Ed.

Messrs. F. and L. soon fell asleep; but from Mr. M. and myself, sleep was withheld. So we endeavored to pass the time, as pleasantly as we could, in conversing with the family. The name of the old man was Abraham; and, after asking him a few questions, I found that he professed to be a Christian of the Greek Church. This I was rejoiced to learn, as I had expected to find him a Mussulman, or an Ansaria.

After a while, the old man fell asleep; and we began to converse with his son, a young man between twenty and thirty years of age.

From him we learned, that the inhabitants of the little village, where we were, are in part Christians, and in part Ansarias. With regard to the Ansarias, he gave us much information, as also with regard to the sect, called Ismaely, who live about two days distance from this place, and whose mode and object of worship, I should blush to name.

I need not say that I got but little rest through the night.

4. We procured a little milk, made some coffee, and, as the rain had abated, set out on our journey, after giving the old Patriarch Abraham a few piasters as a reward for his hospitality. He seemed very grateful; and all the family and the neighbors flocked out to see us, and to wish us a blessing and a happy journey. One of them remarked to me, "This is like having the bride with us;" that is, a time of rejoicing.

Going down the mountain, we pursued our journey on the plain, at a little distance from the sea-shore; and, after three hours and a half, during part of which time the rain poured down upon us in torrents, we arrived at Tartoos, the ancient Tartosa, and took lodgings in a room which was furnished us by the Aga, or as he is called the governor of the village.

Soon after our arrival, the governor called to pay us a visit, and a little before night, sent us an invitation to dine at his table, which we accepted. While we were eating, he himself stood in waiting among the servants. This conduct of his seemed to me inexplicable. After we had retired he sat down and ate also. I was afterwards told by one of the servants, that he did it out of honor to us.

In Tartoos, are 15 or 20 houses of Christians. Nearly opposite this place is the island of Arwad, where we saw several vessels lying at anchor. We were told, that there are in the island about eight hundred houses, all Mussulman.

5. Set out for Tripoli at eight in the morning. Leaving the ancient castle we went to see the ruins of an old church, which must have been a noble structure,

and which we were told once stood in the centre of the city Tartosa.

After looking at some other ruins of less note, we proceeded on our journey. The clouds dispersed and we had the prospect of a fine day.

For a while our Turkish guide amused us with the ancient history of Tartoos. He said that it was built by the flying king; so called, because he could fly through the air without any one's being able to see him.

This flying king, he said, was a Christian, and had a daughter, who built a splendid summer-house, at a place which we passed, in about an hour and a half from Tartoos. The place is marked by two pillars, which seem to have been erected as monuments of the dead.

In four hours and three quarters we came to the river Abrash, which we crossed on horseback without any difficulty. Here our Turkish guide Hadjee Ahmed left us. His conduct towards us, was for a Turk very singular. We first met with him at Baniyas. He was from Lattakia, going on to Tartoos, and on learning that we were going the same way, offered to accompany us as a guide. We were well pleased, to have him with us being alone, and entirely unacquainted with the country, through which we were to pass; a country too, which is considered dangerous on account of robbers.

After waiting a long time for us at Baniyas, he accompanied us on our journey, led us up the mountain to the old man of the village, at whose house we lodged; and, after seeing that we were provided with those things necessary for us, and for our animals, he retired and took lodgings with the horses, without asking us for food for himself or for his horse, without asking for money, and without incommoding us in the least.

The next day he accompanied us to Tartoos, told the governor of the place that we were great men, going on to visit the Pasha of Tripoli; and, after seeing that we were comfortably situated, left us, as he did the day before, and took his lodging among the horses. From Tartoos he was going to his house, which is in a little village on the mountains; but, instead of taking the direct road, he came several hours out of his way in order to accompany us, saying, that the road we had to pass was dangerous, and that he should not leave us, till he had brought us in sight of Tripoli, which place we could just perceive from the river Abrash.

All this he did without asking for the least reward, and without any apparently interested motives. And, at the close, when we offered him a dollar, he received it like a man, thanked us, and went away

without asking for more, and without appearing to be in the least dissatisfied.

Such conduct as this I believe we have never before met with in a Turk. He was of great use to us, and we all felt grateful.

On my thanking him for his kindness, he replied, I too am a stranger here, from the land of Egypt.

Leaving the river Abrash, and crossing two other smaller rivers, we came in about two hours to the river Arka near the mouth of which was an encampment of Bedouins. The river here, though narrow, was very rapid and dangerous. Mr. Lewis, however, who was a little before us, plunged in and crossed safely, with the exception of getting a little wet, and losing his umbrella, which was instantly carried into the sea. Upon this, the Bedouin women came out in great numbers, lifting up their hands towards heaven and in a tumultuous manner cried out, "Pass not," "Pass not," "Do not go," "Do not go."

We however ventured and with the help of a stout hardy looking Bedouin, passed in safety. Just before sunset, we came to a Khan, which was full of horses, mules, asses, and Turks, and appeared so very miserable, that we could not think of stopping there for the night, although we were much fatigued and had still three hours' ride before us, in order to reach Tripoli.

Leaving the Khan, we crossed by a bridge the River Bared; and, as the sun went down, it began to rain. The road was muddy and our progress slow enough.

At eight in the evening, and in twelve hours from Tartous, we arrived at the gate of Tripoli, which we found shut.

In a few minutes, however, the Turks opened the gates and permitted us to enter.

Took lodgings in the house of Signor Calgiffies, the British consular agent, who received us with every mark of attention and kindness.

Here we remained, (except Mr. L. who went on the next day for Antoura) waiting with some anxiety for our baggage till Friday morning 12th when it arrived, and we made preparation to set off immediately for Beyroot.

Left the port of Tripoli about one P. M. and arrived rather late in the evening at Batroon, where we found lodgings in the house of the Maronite priest, with whom we spent a night, during our last year's excursion to the Cedars.

13. Left Batroon early in the morning and after a fatiguing ride of fifteen hours, arrived at Beyroot, where we intend to remain a few days with our missionary brethren, and then, if the Lord will, to go up to Jerusalem to spend the winter.

This will be my third and probably my

last visit to the holy city. What awaits me there I know not. I have some reason, however, to anticipate a winter of anxiety and trial. There are many adversaries leagued against us, who will not be likely to rest, so long as they see us in the field.

"The lowering battle forms
Its terrible array,
Like clashing clouds in mountain storms,
That thunder on their way."

Flesh and blood, principalities and powers, rulers of the darkness of this world, and spiritual wickedness in high places, are united to oppose us. But though the conflict may be severe, it is not dubious. He, under whose banner we have enlisted, is sure to conquer. The God of armies has, we trust, called us to the contest, and, in his might alone, do we hope for victory. By his aid one can chase a thousand, and two put ten thousand to flight.

If the Lord be for us who can be against us. That we may all fight the good fight, keep the faith, and finally obtain that crown of righteousness, which the Lord the righteous Judge shall give unto all them, that love his appearing, is the sincere desire and prayer of

Yours affectionately in the Gospel,
J. KING.

LETTER FROM MR. BIRD.

A LETTER was recently received from Mr. Bird, addressed to the Corresponding Secretary, dated May 19, 1825, at Beyroot. Messrs. Fisk and King arrived from Jerusalem the day before, in good health. The particulars of their journey, as well as of their visit at Jerusalem, are stated to be full of melancholy interest. The communications, in which these particulars might be expected, have not come to hand.

You will recollect the Syrian Archbishop Giarve, who visited Europe some years since to obtain a press, &c. for the enlightening of his people, and who has been since mentioned in the missionary journals from this region. In our late reply to the Maronite Patriarch, the Syrian Prelate is alluded to, not as an "accomplice" with us, nor for the purpose of "justifying our work;" but simply to repel the charge which had been made, that *we buy up books printed at Rome, to get them out of the hands of the people.* The Archbishop (now Patriarch) seems to have been disturbed by our allusion; and has written a defence, of which he lately favored us with a copy. You will be able to judge of its merits by the following tolerable translation. The original, together with the circular of the Maronite Patriarch,

and our Reply we hope to forward by another opportunity.

The following document, issued by Peter Ignatius Giarve, now Syrian Patriarch, was aimed directly at the American missionaries and their attempts to distribute the Scriptures. As the most determined opposition to the circulation of the Bible is manifested by the Pope, and by all his adherents in Western Asia, it is well, perhaps, that this opposition appears in the form of written prohibitions, of a controversial character. This will lead to inquiry, and ultimately to the prevalence of the truth.

A manifesto, in the name of the Lord, to all who read it.

Whereas we have lately seen an address of the Bibliani,* dated Jan. 1st, which they are pleased to call a refutation of the circular of our Right Rev. Brother Patriarch Joseph, Maronite Patriarch of Antioch,—and we have seen it full of statements and opinions reprobated by the holy catholic apostolic Roman Church, mother and instructress of all churches, having one visible head on earth, the Pontiff, successor of St. Peter the Apostle, whom Jesus Christ constituted Vicar in his stead, intrusted to him the keys of heaven to loose and bind, and set him as a rock on which he built his church—and after his resurrection, before he ascended to heaven, submitted to his care his flock of sheep, that is, all Christians with their governors, and teachers, that, consequently, all Catholic believers, of every condition, rank and office, should glorify God in their subjection, as members united to their head, who is the Father of all believers, and that they should receive no other doctrines, than those of their only mother the Roman Church, to whom it pertains not only to give them the Holy Scriptures, and to declare what books are canonical, but to give their interpretation also.

The Bible-men, among many other sophistical arguments to justify their work of circulating the Scriptures of their own printing, state, that "*Some years ago the English presented a considerable sum to the Syrian Catholic Patriarch to enable him to print the Holy Scriptures according to the copies of his own Church.*"

We are bound therefore to defeat this design of their's upon us: in which they aim to deceive the simple hearts of the unsuspecting, by giving out, that we are accomplices in their design. Be it known, then, to all men, that when we began to think of obtaining a press, we first of all sought

permission from the Holy Society for propagating the faith, who, of their great kindness, granted our request, and gave a written commendation of our design, when as yet we were in the office of Archbishop of Jerusalem. When we went to the city of London to obtain assistance in our charitable and useful object, it was with reference solely to the Roman Catholics, who dwell in that place. But the Protestant English, of their own accord, chose to make collections for our benefit. We made known to them, and to others, in word, in writing and in print, that, by the grace of God, we were Roman Catholic, yielding subjection to the Pontiff, and acknowledging him, not merely to be Bishop of Rome, but general Director and Head of the whole world; and moreover, that our object was not solely to print the Scriptures received as holy by the Roman Church, according to their number and text, (and that in Carshun not in Arabic,) but also other books, of science and of the Church. This we repeated, again and again to individuals and to companies:—but after all, they chose to give us their contributions. And when they had collected their charities, and were about to present them to us, we again declared to them all, that if they consented to make this gift on the ground of mere charity, without any restriction whatever, we would receive it, and not otherwise. They gave their assent; and we then received their bounty on this well-understood condition. After this, when, in the course of about two years, they reported and printed statements to deceive the simple in Europe to believe that we were auxiliary to their purpose of disseminating the Holy Scriptures, we contradicted them from the press in the city of Paris. This was after we were chosen to the Patriarchate, and that with all the honors pertaining to an administrator in religion and government. Besides all this, we have informed the people of London, that the Catholic people of the east do not receive these books which they disperse; nor do their superiors permit them to do so; but have laid a prohibition on the books, as has, in fact been done by all the heads of the Catholic people, and has been done by us. Again, during the past year, some of these Bibliani called on us as travellers, and presented us a copy of their Bible; but we returned it to them, saying, that neither we nor our flock could receive these books.

And now, when they wish to justify their work, by vainly relying on the great things which the English Protestants did at their own instance, as if this would be to their purpose, we have determined to send forth this manifesto, and herein

* Bible-men, i. e. distributors of the Bible.

we disclaim all shadow of confederacy, and all semblance of communion which these men would attach to us with them, in the business of printing and disseminating the Scriptures. And we hereby affirm, declare, and publish to all men, individually, and collectively, of every rank, condition, and office, that we, by the grace of God, never have been united with these men in their object, and, by the grace of God, never will be. We also warn our flock, in every quarter, not to receive the Holy Scriptures, nor any other books, printed and circulated by the Bible-men, although given gratis and although perfect as they pretend them to be, according to the edition printed by the Propaganda, under ecclesiastical authority. Let this circular suffice, therefore, from the time of its publication, to refute the writings and reports of these men, heretofore until now, and from this time forth.

In confirmation whereof, we hereunto set our hand and seal.

IGNATIUS PETER,

The Ignoble, Syrian Patriarch of Antioch.

Given in the Convent of St. Ephraim, Mount Lebanon, on the 9th day of the month Adar, (March 20th,) 1825.

All our readers may not be aware, that "the Propaganda" above-mentioned, is the great missionary institution of Rome, which, under the direction of the Pope, has expended immense revenues in substituting the forms and ceremonies of the Romish Church, for the forms and ceremonies of heathenism. The Syrian Patriarch is not willing that the Arabic Scriptures, though perfect, as issued from Rome, should be put into the hands of the people.

The epithet *ignoble*, connected with the Patriarch's signature, is assumed as a mark of humility.

LETTER FROM MESSRS. GOODELL AND BIRD TO THE CORRESPONDING SECRETARY.

Beyroot, July 1, 1825.

DEAR SIR,

We are constrained to acknowledge the manifold mercies of our Heavenly Father to ourselves and our families, in preserving us in life, and in so comfortable health, and in surrounding us with comforts, securities, and privileges, far beyond our expectations, and far beyond what the native inhabitants of this country have enjoyed for thousands of years. We have also to acknowledge the divine goodness and faithfulness in permitting us to commence and continue our labors, amidst "the scorning of those that are at ease, and the contempt of the proud," from

whom the most determined opposition was to be expected, and from whom much has been experienced. In a country like this, and after what has befallen us, we feel, that we have greater cause for gratitude, that we have been able to do so much, than for discouragement, that we have been able to do no more. Notwithstanding all that has been attempted to frustrate our purposes, and all that has been done to throw a dark cloud over this mission, we believe, that we can say in truth, and we would say it with the most devout thankfulness, that, so far as Beyroot is concerned, our prospects of usefulness never wore a brighter aspect, than they do at the present moment.

To get firm footing among "a people of a strange speech, and of a hard language;" to inspire confidence in some, and to weaken prejudice in others; to ascertain who are our avowed enemies, and who are such in disguise; to become acquainted with the mode of thinking and feeling, with the springs of action, and with the way of access to the heart; to begin publicly to discuss controversial subjects with the dignitaries of the church, and to commence giving religious instruction to the common people; to be allowed to have a hand in directing the studies, and in controlling the education, of the young; and to begin to exert an influence, however circumscribed at first, yet constantly extending, and increasingly salutary—all this, though it be not "life from the dead," nor the song of salvation, yet is to be regarded as truly important in the work of missions.

The menacing circulars from those in ecclesiastical authority, and the denunciations from Rome, were comparatively powerless, or rather were less extensively felt; but the firman of the Ottoman Porte spread consternation and terror through all Syria. But, in the face of all that is formidable in the whole conjoined, we have, during the last six months at Beyroot, given away twenty-six, lent seventy, and sold ninety-six of our sacred books.

The school, which, amidst many anxieties and prayers, we established about a year ago, has, through the divine goodness, continued to this day, and has more than equalled the most sanguine expectations, which we dared to form respecting it. It contains between eighty and ninety scholars, who are all Arabs, and who are all boys except two. One of the exceptions is the teacher's wife, who is perhaps fifteen years of age, and the other, a little girl about ten. The boys are generally between five and twelve years of age. Three of them profess the Mohammedan faith, two belong to the Maronite communion, two are Greek Catholics, and

the rest belong to the Greek church. On account of the increasing importance of this school, and the multiplication of duties upon the hands of the teachers, we have, for the last two months, employed a writing master as an assistant.

The Arabs have not generally that quickness of parts, and do not make that rapid progress in learning, which are so characteristic of Greeks. They are less ambitious and less studious, and are more trifling, inconstant and proud of petty things. Many, however, in this school are lively and promising, and have done themselves honor by their punctuality and application. In addition to their usual studies, most of them have learnt to repeat the Lord's Prayer, and to answer many questions from the historical parts of the Bible, which children are accustomed to learn in Sabbath schools. A considerable number have learnt the Ten Commandments, and a few a part of Christ's Sermon on the Mount. The wife of the teacher can repeat accurately the three first Psalms of David. In spelling words, the school would not probably sink in comparison with any of the common schools in New-England. Some of the boys seldom miss any word, which is put to them from the New Testament. Between twenty and thirty have made such improvement in reading and spelling, as to be allowed to write. We send you with this a specimen of some of their writing. The Mussulman boys attend solely for the purpose of learning to write. They, however, daily hear the Scriptures read, and hear also the prayers and the catechetical and other religious instruction of the school. And, though the greater part, which they hear, may be speedily forgotten, and the little, which is remembered, may remain a long time without effect, yet the day may come, when this little shall be clothed with an unthought of importance, and, in the hands of the Divine Spirit, shall have an efficacy to awaken, and convert and sanctify their souls. This school has cost near eighty dollars.

The school, in which Mr. Bird teaches Italian, has, since we last wrote, considerably increased in numbers and importance; and his recent removal to a more commodious house will probably further its prosperity. The whole number of Arab youths, that have attended, is about thirty, and their ages from eight to twenty. This school has greatly the advantage of the other in producing a greater degree of intimacy and friendship between us and the scholars, and thus affording a more ready access to the bosom of families.

About four months ago, we succeeded in establishing another school, in a village several hours distant from Beyroot, which

consists of twenty. This cannot enjoy so much of our superintendence, but it is subject to the same regulations, as the school in Beyroot. It is situated on the side of one of those elevated peaks, which were the last and the loveliest objects the dying prophet on Nebo fastened his eyes upon, as he was closing them upon all terrestrial scenes; and strongly recommends itself to the prayers and charities of those, who love to contemplate this vision of Moses as a type of the earnest and prospects of Heaven.—This school will cost about forty dollars annually.

In addition to these, we patronize a Greek priest in Beyroot, in giving instruction to a few pupils in Modern Greek.

Our schools are particularly important, as they bring us more or less into contact with the children and their friends, and multiply our opportunities of discoursing "on the things concerning the kingdom of God." The Maronites, Greek Catholics, and Latins, are in general very hostile to these schools, while at the same time it must be a source of vexation to them, that their own children cannot enjoy equal advantages. Should it be seen, as I trust it will be, that those, who are well educated, have a decided superiority in being advanced to eligible situations, the probable consequence will be, that the priests will lose influence, and the cause of knowledge and truth be promoted. In Turkey every thing is uncertain; but there was, humanly speaking, much less probability a year ago, that we should be able to establish these schools, than there is now, that we shall succeed in establishing others.

Four times a week through a part of the winter, and twice a week through the whole, we addressed a congregation of beggars, consisting frequently of an hundred and fifty persons. To the Armenians God has opened a door of usefulness by bringing some men of influence in their church into close connexion with us; to an acquaintance with all that we exhibit of loveliness in Christian example, or of simplicity and purity in Christian worship; to an open renunciation of many of their former errors; and to a speculative belief of opposite truths. They have already written to their brethren in various parts, exposing the errors of the church and the wickedness of the clergy; and we cannot but hope, that it is the design of Providence to make them reformers of the age.

In our own families, we have daily opportunities for reading and expounding the Scriptures, and speaking of the things of God to a greater or less number of persons; and the voice of Providence, unless we misinterpret it, seems to say to us, "Be not afraid, but speak, and hold not your

peace; for I am with you, and no man shall set on you to hurt you; *For I have much people in this City.*"

For several months, we have held, in connection with the English missionaries, a weekly prayer-meeting for the special purpose of imploring the enlightening, quickening, and sanctifying influences of the Holy Spirit upon ourselves, to fit us more and more for the work of our high calling. The day of the Monthly Concert, they and we usually observe as a day of fasting and prayer; and, at the close of the day, we sit down together to the table of our common Lord, to refresh our minds with all he has said, and done, and suffered for us. Both of these meetings we have found peculiarly precious, as they have tended to promote a spirit of union and Christian love and fellowship among ourselves, and of more unreserved and untiring devotedness to Christ. And we are happy to add, that, between us and the other missionaries, as well as among ourselves, we know of no feelings to exist in any bosom but those of kindness and goodwill.

Praying always, that God even our Saviour would bless you and us with the light of his countenance, and permit us to behold, and you to hear of, the triumphs of his grace over the superstition, error, and sin, that have long reigned here unto death,

We subscribe ourselves, dear sir, your brethren in the kingdom and patience of our Lord Jesus Christ,

J. BIRD,

W. GOODELL.

MISCELLANEOUS NOTICES.

THE following extracts are taken from a journal of Mr. Goodell, and serve to exhibit some out of the many sorts of people, who are found in Syria and Palestine.

In the course of the afternoon, was visited by a Turk, to whom I read a portion from the New Testament, and the ten commandments. He spoke much in praise of the latter. I read them to him a second time, making a pause after each one, that he might have time to reflect on the import. He more than once raised his hands, and swore, that they were God's words; that they were all good; and that all the English were good. I told him, that God alone was good, and that all the English, and all mankind, were sinners. He said, that I was not a sinner. I assured him, that I was a sinner; and that he and all men were sinners. He replied, that, though I might have done some things wrong, yet my heart was good. I told him, that my heart was the worst part of

me; for it was the source of all the sins, of which I was guilty before God.

The person mentioned below is the Pope's Vicar General; or, as he is sometimes called, the Apostolic Vicar on Mount Lebanon. He has more than once expressed himself to the missionaries very strongly, respecting the ignorance and vice of the Romish clergy.

Returned the call of Monsignor Gondolfy. He shewed us his gardens, and the various apartments of his house, and kindly offered to accompany us to visit a convent of nuns in the neighborhood. Through his introduction, the ladies were permitted to enter, and view the whole interior; while Mr. Lewis and myself could only converse with some of the nuns through a grate. They served us with coffee and sweetmeats, and appeared to be in very good spirits, though I should think disposed to turn serious subjects into ridicule. When I remarked, that one of their number was far advanced in life, and stood on the borders of the grave, they all fell into a violent fit of laughter, from which they hardly recovered themselves during our stay; and pointing to the unhappy victim, told her in sportive insult, that she was about to die. I should be willing to allow, that my imperfect Arabic had contributed its share in producing this effect, were it not, that all the monks I have seen in this country treat serious subjects in the same manner. It seems to be their determination to laugh religion out of countenance. There are in the neighborhood of Antioch twenty-four convents. Twelve are in sight, of which five are for nuns; viz. one Greek, one Latin, and three Maronite.

In a letter to the Treasurer of the Board, Mr. Goodell mentions the following fact. A young man had recently left a monastic establishment, in consequence of being convinced that the system of monachism has no support from Scripture. Still he was by no means serious in his demeanor. An Archbishop remarked concerning him, that *he had not been out of the monastery long enough to have become serious.* A striking commentary this, on that supposed sanctity and deadness to the world, which monasteries were designed to cherish.

The following account of a Sabbath, relates to an early period of Mr. Goodell's residence at Beyroot.

Among my hearers this morning, at the house of the consul, was an Armenian

bishop, the English Agent at Saide. He expressed himself much gratified with the discourse, (though he did not understand a word of it,) and wished me to write it out, and translate it into Armenian for his use. The subject was, some of the evidences of the Christian religion, and especially in contradistinction to Mahomedanism.

In the large house, where several families reside, I found the number increased to-day by visits from their friends. After five persons present had read each a portion of the word of God, the little boy, who, on a former occasion had bestowed his peace so abundantly upon me, recited a part of the first Psalm. In the other family, which I usually visit on the Sabbath, I found the Bible, which I had lent to them; but the only individual in the family, who could read it, was gone into the city to transact some business of a worldly nature. I conversed sometime with those, who were present, on the guilt, which attached to those, who profaned the Lord's day. They acknowledged it to be sinful to labor on the Sabbath, but thought there could be no harm in visiting, or rambling over the fields. I told them, that I always rejoiced greatly at the approach of the Sabbath, that I might spend the whole day in a devotional manner, in preparation for heaven; and that it pained me at the very heart to see that holy blessed day, which commemorated the resurrection of the Saviour, so profaned by those, who called themselves his disciples. Every friend of Christ, who witnessed their conduct, must say, *Rivers of waters run down my eyes, because they keep not thy law.*

SANDWICH ISLANDS.

THE following letter, from Mr. Whitney to the Corresponding Secretary, is dated at Wimaah, in the Island of Atooi, June 24, 1825. This is five months and a half later than the date of any letters, which had previously come to hand. The intelligence is of the most pleasing kind, and such as should call forth unfeigned expressions of gratitude to God. Probably fuller communications are on their way. In the mean time, let it be a special subject of prayer with the friends and patrons of the mission, that God would continue and increase its prosperity; and that the multitudes, who now hear the Gospel, may cordially receive the truth as it is in Jesus.

VERY DEAR SIR,

By an unexpected opportunity I have again the pleasure of writing to our dear

patrons and friends. As the ship does not touch at the windward islands, and I know not that the brethren have written to you of late, you will doubtless expect me to give some account of the mission generally. I am happy to assure you, that the work of God still prospers. For six months past, there has been an unusual attention to learning and religion. Most of the chiefs, and many of the people, are much devoted to the work.

On the sixth of last month, the Blonde frigate arrived at Woahoo, with the bodies of the late King and Queen. The minds of the people were, in a measure, prepared for the distressing scene, having had about two months notice of their death. Their remains were interred with many tears and much solemnity.

On the day of the ship's arrival, the survivors, who returned from England, together with the chiefs and many people, proceeded to the church, where divine service was attended: after which Boka, the chief who accompanied the King, called the attention of the assembly to what his majesty, the King of England, had told him: viz. *"to return to his country; to seek instruction and religion himself; and to enlighten and reform the people."*

Advice so congenial to the minds and interests of all present, and from one whose word they consider law, could not but make a deep impression. A new impulse has been given to our work. Schools are establishing, in every district of all the Islands. The chiefs are taking decided measures for the suppression of vice. Our churches are crowded with attentive hearers; and I am happy to add, that an increasing number are inquiring with solicitude, *What shall we do to be saved.*

With the exception of Mrs. Stewart, all the members of the mission were in comfortable health, three weeks ago. It was then feared that she was in danger of a decline. Mr. Stewart and family were about to visit Owhyhee, in the frigate; hoping that she might receive benefit from medical advice and a short voyage. I am still alone; but Mr. Ruggles is expected in a few weeks from Owhyhee.

Whilst I was writing this, our governor Kaikioeva came in, and inquired to whom I was writing. On being informed, *"Give them"* says he, with much warmth of expression, *"my affectionate salutation. Tell them I thank them much for the good news of salvation they have sent us—that learning and religion shall be the business of my life."* He has lately built a new church thirty feet by ninety, which is probably the best house, that ever was erected on Tautai. The week past he has sent out a message to every chief and landholder to appear in council, on the 7th of next

month, when he says, "*I shall tell them my views in regard to religion; appoint each one of them a teacher; distribute the spelling books as far as they will go; and charge them to follow me in the good work.*" He is indeed in earnest, and should his valuable life be spared, we have reason to believe that much good will result from his exertions.

With kind regards to yourself and all our friends, I remain, dear sir, yours in the Gospel,
S. WHITNEY.

A letter has recently been received by the Corresponding Secretary from the Rev. Mr. Ellis, late missionary at the Sandwich Islands, announcing his arrival with his family in London. The health of Mrs. Ellis was somewhat improved during the voyage, though she still remained quite feeble. After obtaining the advice of medical gentlemen, hopes were entertained that she might be restored to health.

CHEROKEE MISSION.

CANDY'S CREEK.

THIS is the latest missionary station among the Cherokees. Mr. Holland resides here as the teacher. He begun preparations in June 1824. His school was commenced on the first of February, of the present year. A church was formed, Sept. 25th, into which six natives were admitted. A white man, who had been employed by Mr. Holland, was also received. The seriousness had been remarkable. The following extract is taken from Mr. Holland's account of the station.

THE situation of at least two of these converts was such, as to fill us with the highest gratitude to Almighty God for opening the way for this establishment, at the time he did.

Old Mrs. Fields is evidently on the brink of the eternal world; and, to human appearance, she will not probably survive another year. Hear, now, her songs of praise to Jehovah, for bringing her into his vineyard, at this the last period of the eleventh hour, while, had the Board procrastinated a little, she would have died in her sins.

During the last ten or twelve weeks, she has uniformly manifested such holy serenity of mind, as, in our view, springs from true faith in the Lord Jesus; and, whenever interrogated, she has expressed unqualified willingness to depart this life, whenever God shall call; which time she thinks is at hand.

Stephen Foreman's case also strikingly illustrates the idea advanced; namely that it was high time that missionary exertions should be made in this place. He is a youth, whose heart was wrought upon in the year 1823, in such a manner, that he covenanted that if God would deliver him from dreaded danger, (which was the cause of his vow,) he would devote himself to the service of God through life. He was then at a revelling, but never attended a meeting for that purpose or any thing of the kind, but once afterwards; which transgression was a source of continual grief to him. A severe and dangerous sickness, with which he was shortly after attacked, served to deepen his religious impressions, and force him to the Bible, the only earthly guide, with which Heaven blessed him in his great emergency. This, he says, was a great blessing; yet, so ignorant was he, that a great part of the Bible was to him a sealed book. Notwithstanding his way was dark, he groped along by the faint glimmering which shone in his path, hoping and believing that a kind God would at last cause his path to terminate, in the narrow way that leads to heaven. In this trying situation, he remained during the last year, disdaining all parties of pleasure, and firmly believing that his soul had little to do with the vanities of time.

Though he resided but three and a half miles distant, I did not become acquainted with him till the early part of the present year, except by hearing, once or twice, an expression, which had become proverbial with some; viz: *There is the person, who never attends frolics, nor does any thing wrong.* As soon as he heard of our Sabbath school, and little sanctuary, he attended; and I think he has never been absent on the Sabbath since. Light soon burst in upon his mind. He saw more and more the plague of his heart, till at length his burden became insupportable. He cast himself into the arms of the Saviour, to whom he was directed. He was received, and enabled to rejoice with joy "unspeakable and full of glory." Since that happy moment, he has apparently been the subject of more exalted and uninterrupted spiritual enjoyment, than I ever saw exhibited in any other person for the same length of time.

He suffers shameful and gross abuse for Christ's sake without a revengeful word or look. In a letter to me, he says, "My brethren are very angry with me for becoming religious; but I cannot hate them; my soul pities them." In reflecting upon the former and present situation and character of old Mrs. Fields, and Stephen Foreman, who will say, "the time is not come, that the Lord's house should be

built?" that the exertions made at this place have been premature? Who would prefer to have hoarded his money, and suffered this aged woman to go down to the grave in her heathenism? Who would weigh in the balance with a few dollars, the immortal soul of this dear youth, who, if he had not been irrecoverably lost by delay, might have been groping in darkness, year after year, without any one to direct him to the Lamb of God who taketh away the sins of the world.

My feelings are of such a kind, that I have already trespassed upon your patience; but permit me, dear sir, to say, that when I reflect upon this subject;—when I think of the powerful impulse, which our little band of Christians may give—the immeasurable influence which they may exert and which will increase and increase until the judgment day;—I am so animated, so swallowed up in God's love, and in the joyful prospect, that all the sacrifices which have been made by the Christian public, and the missionaries in this place, dwindle into nothing and less than nothing.

The aged woman, whose religious experience is above-described, is a full Cherokee, who speaks no English. The young man is a relative of her family. His age is 19. He speaks English, and is closely pursuing his studies in Mr. Holland's school.

The following particulars have recently been stated, in communications from the Cherokee nation; viz.

A meeting of Presbytery was held at Creek-path, one of the missionary stations, early in October. The clergymen, who belong to this Presbytery, reside in the north part of Alabama, and the west part of Tennessee. It is a pleasing fact, that a church formed of native converts, in the midst of a great wilderness, should be visited by pastors and elders, from adjacent regions lately a wilderness; and that Christian brethren thus brought together should unite in services for mutual edification and in acts of holy communion. Such an intercourse may be expected essentially to promote the cause of piety and benevolence.

The Synod of Tennessee held its session at Maryville, about the middle of October. Several of the mission churches were represented in that body.

Mr. Worcester, whose ordination was mentioned in the *Herald* for September, p. 302, and who immediately afterwards commenced his journey to the Cherokee nation, arrived

at Brainerd Oct. 21st, after a pleasant and prosperous journey.

BOMBAY.

THE following joint letter, addressed to the Corresponding Secretary, has been received by a Salem vessel, which left Bombay on the 31st of July.

Bombay, July 19, 1825.

DEAR SIR,

Since we last wrote and informed you of the death of our lamented brother Nichols, all the adult members of our mission have been spared without any severe or lasting sickness. But the list of our deceased children has received still another name. On the 3d inst. the child of Mr. Garrett, named Mary Hardy, experienced the general doom of fallen man. Her complaint was attended with some symptoms of the hydrocephalus, though the disease was not distinctly marked. Mrs. Nichols's child is now quite ill. When the Lord will cease smiting us, and replenish our desolation with spiritual sons and daughters, we know not; but we even hope and look for the time.

The young man who had proposed himself for admission into our church, is still a candidate. Without giving so satisfactory evidence of piety that we are decided to receive him, he still gives us some reason to hope.

He is now at Joonnur, in the interior, where, in consequence of a special request, presented here in person by several respectable citizens and officers of the town, we have established a school. In this school are upwards of one hundred and fifty boys.

As to the schools previously established, we trust our report, which was called for by the liberal assistance, we had here received, will prove sufficiently particular to satisfy each of the benevolent societies, which assist in this department of our labors; and will also save us the time and expense of a letter to each.

Since we last wrote, we have published no new tracts; but have commenced a new edition (10,000 copies) of the scripture history, and are about commencing one of the English and Mahratta books intended for sale, with a view to the promotion of morality and Christianity. We are about to print, likewise, a new edition of the Ten Commandments, with other select passages of the Scriptures. The printing of the New Testament in order is advanced to Philippians. The short epistles were printed previously.

We think the principles and objects of Peace Societies so important, and so Christian, that you will not disapprove of our connexion with them. In reply to our application to the London Society for assistance in the publication of tracts, we have received several copies of their publications, and a proposal of assistance on the formation of a Tract Society here. And we trust, that such an one will be formed, among the friends of Christ in this Presidency, in which society our brethren in the neighboring missions and ourselves shall unite.—We are also about to propose to them an annual missionary association for mutual assistance and strength, in promoting the Kingdom of the blessed Redeemer.

We were not long since visited by the converted, Jew Michael Sargon, employed as a teacher of a Hebrew school at Cochin, by the Madras Auxiliary Jews' Society. He came to make inquiries respecting the Jews in this region; and, not long after, we received a communication from Dr. Bannister, of Madras, inquiring as to the expediency of the Madras Society establishing Jewish schools here; and whether, in case they should, we would occasionally instruct them. We returned, in answer, our good wishes towards the object of the Society; and remarked, that probably not more than one small school for teaching Hebrew could be established in the vicinity; and that, even in this, a capacity to read and write Mahratta, their vernacular and almost only language, should be made a prerequisite to the admission of any children; lest, perhaps, they should be drawn away, and kept from our Mahratta schools; and thus, in reality, be kept from any adequate acquaintance with the Scriptures. If they adopted such a prerequisite, we should be happy to assist them, as far as our other occupations would permit; but we observed, that we had not fully decided, as to the most expedient way of appropriating our own Jewish funds;—that we have long thought it desirable to establish a school for instructing in Hebrew and Mahratta; and though we had no teacher well qualified, we were endeavoring to provide one by giving instruction to several Jewish boys. As the Greek and Hebrew Scriptures are the principal source of religious knowledge, it was previously, and still is, our wish to have a school, in which both these languages might be particularly taught. We have therefore commenced the instruction of one Mahratta (a Bramin's son) and one Catholic boy in Greek.

We would hope that several missionaries, with those who previously proposed to come to our assistance, are on their way to join us; and also that assistance from on

high may soon be vouchsafed us, and be more conspicuous for the encouragement of ourselves and our supporters, and for the salvation of infinitely precious souls.

Yours, in the hope and patience of the blessed Gospel.

G. HALL,

A. GRAVES,

E. FROST,

J. GARRETT.

P. S. Since commencing the above, Mr. and Mrs. Frost, have both been quite ill; Mr. F. with a fever. Through divine goodness, Mr. F. is considerable better; but Mrs. F. continues sick.

The extremely favorable opportunity for a passage to America, with the afflictions which the mission has experienced in the loss of children, and the obvious and dangerous effects of this climate, on Mr. and Mrs. Hall's two children, so that the life, especially of the eldest, has been despaired of, and there is but slight, if any ground to hope they would not ere long fall a prey to the climate of this country; these considerations have induced us all to concur in the expediency of Mrs. Hall's accompanying her children to America. As we are solemnly bound to the preservation of life, and as the mission has suffered so much already, and the trial, in the present measure, rests most heavily on the parents, we think we may expect not only the sympathies and prayers, but the assistance of our fellow Christians.

A LETTER was also received from Mr. Hall, dated July 29th, stating the reasons, which had induced him to think it his duty to send his two children to America. These reasons were, in substance, that the oldest child, who was in his fourth year, had been sick for a great part of the time since his birth; that a skilful physician had repeatedly given it as his opinion that the life of the child could not be preserved in that climate; that various means of restoration had been used without effect; that the only other child of Mr. Hall, a boy of two years old, had suffered a severe sickness of some months, and there appeared little prospect of his enjoying health; and that the arrival of a vessel bound to Salem, furnished a very favorable opportunity of attempting to save the lives of these objects of his tender affections. If the children were sent, it was obviously necessary that their mother should accompany them. It was concluded, therefore, with the approbation of all the missionaries, that it was expedient for Mrs. Hall and her two children to embark in the brig Anne, Capt. Millet.

They were doubtless strengthened in this conclusion by the fact, that nearly all the children, in the families attached to that mission, had fallen victims to the climate. Mr. and Mrs. Hall had lost their two oldest; Mr. and Mrs. Graves had lost four, and were left childless; Mr. and Mrs. Garrett had just buried a little daughter, and the only surviving child of Mrs. Nichols was then languishing, and died the day before the Anne sailed.

It was the hope of Mr. Hall, that his two children might arrive safely; that some suitable place might be procured for them, where they could experience paternal care and receive a Christian education; and that Mrs. Hall might find an opportunity of returning, which she would wish to do as speedily, and at as moderate an expense, as possible.

But this hope, in regard to the oldest of the children, has been disappointed. Though his health was much improved, during the former part of the voyage, he was afterwards taken ill suddenly, languished a few days, and died on the 25th of October.

Mrs. Hall and her surviving child arrived at Salem, Nov. 18th, in comfortable health, having experienced great kindness from Captain Millet, who deserves the thanks of the friends of missions for his unwearied attentions.

The dealings of Providence with the Bombay mission are such, as should call forth the tender sympathies of Christians at home with reference to their brethren and sisters, who have borne the burden and heat of the day, in that arduous field. Unceasing prayer should be offered, that the afflictions and disappointments, which the missionaries have felt, may be the precursors of great spiritual blessings. How long it may be the pleasure of our Heavenly Father to withhold the influences of his Spirit from the labors of his servants, it is not within the reach of human faculties to predict. We know, however, that no instance of faithful, self-denying labor, performed from Christian principle, will pass

unnoticed and unrewarded by the Lord of missions; and we have much reason to believe, that there is always a real connexion, though it may not always be easily discerned, between the plain preaching of the Gospel and the ultimate salvation of some who hear it.

Mr. Hall and his brethren have been placed in trying circumstances, and there is no doubt that, in sending his children to America, they did what they conscientiously believed to be a duty. Nor is it intended to intimate that they were mistaken. The Committee will take an early opportunity of considering the subject.

It is obvious, however, that the expense of sending children to this country from distant parts of the earth, even under favorable circumstances, must be considerable; that there is no certainty of preserving life by a removal; and that the interruption of the labors of a mission, by the absence of an efficient helper, will be attended with many inconveniences. It seems to be the design of Providence that, generally speaking, men should live and die in the countries where they are born. Variations from this general course of things will doubtless always exist. How far the peculiar circumstances of missionaries, in unhealthy climates, will authorize journies, voyages, and removals, remains to be determined by experience. All will agree, that the work of preaching the Gospel to the heathen requires great devotedness and self-denial; and that those, who are called to this high office, should be guided, in all their measures, by a supreme regard to the success of the cause, in which they are engaged. So far as voyages are necessary to the accomplishment of the great objects of a mission, the expense should be cheerfully borne. It is to be remembered, that ministers at home, and private Christians, are also under infinite obligations to hold themselves and their property at the disposal of their Lord. What they require of others they should be willing to do themselves, making due allowance for the difference of circumstances.

Foreign Intelligence.

GREECE.

AT p. 274 of the September Herald, it was stated, that the Rev. S. S. Wilson, English missionary at Malta, had taken a tour in Greece, in the latter part of the past year, and the early part of the present, during which he distributed many copies of the

Greek Testament, the Pilgrim's Progress in Modern Greek, and several thousands of Tracts. From the London Missionary Chronicle we now copy some portions of the journal of Mr. Wilson kept during this tour.

Dec. 24, 1824. Anchored at Milo. A schoolmaster came off, and the chaplain gave him a few Testaments. Finding I understood Greek, he begged me to recommend

him to the captain as a teacher of Greek, which post he still holds. Pointing to a rock apart from the island, he said to me, "Dost thou see that round rock?" "Yes." "There stood the school of old Diomedes." Milo contains about 2,000 inhabitants. The men are all husbandmen, or pilots.

25th. Last night I quitted the ship, and landed on the island of Spezia. I had left my bed on board; but a kind Greek named Santos, spread for me a mattress on the floor. It was in this island, where I sold so many books, of which I gave the particulars in my letter from Hydra. I recollected that this in England was Christmas day, though in the chronology of the Greeks it is but the 13th of December; for this portion of Christendom still believes the correctness of the old style, and affirms that miracles have been wrought to demonstrate the fallacy of the popish calendar.

I must bear my testimony to the kindness exhibited by the Greeks here to their domestic slaves, some of whom have requested baptism. A Turkish girl in Santos' family remains a Mohammedan, yet is kindly treated. I heard of only one instance of cruelty practised towards a Turk. Some boys tied a cord to the legs of a dying Turk, and threw him into the sea. Cruel as the unhappy followers of the false Prophet are to the Greeks, the latter, as far as I have seen, behave to them in a Christian manner. The Gospel of peace, which makes man compassionate even to his foes, would render both nations tender-hearted.

In the island of Spezia are about 20 churches, with one bishop. I only saw three schoolmasters, and of books they were almost totally destitute before my arrival. The language is generally Albanian, but almost all likewise speak Greek, and some of them well. Many of the principal people came to visit Santos, and introduced different topics with a considerable measure of sagacity, in order to hear how the stranger could speak Greek. The houses are built of rough stone. The soil is good. I almost wept when I noticed to them their neglect of agriculture. "We are immersed in war, and have no time. We cannot send a single ship to Europe. When will these things have an end? What say you in Europe?" They are not aware that they are a part of Europe. They call themselves Εἰλληνας, or Greeks, with a most significant tone and look, and glory in the return of that name instead of Ρωμαῖοι or Romans. One day the wife of Santos brought to me her babe, about two months old, and exclaimed, with a smile, "Is he not a noble looking Greek?" The old man said he would give him an ancient warrior's name; and, when I suggested one, he carefully wrote it down. I gave him a Testament for his daughter Mascara, who was to be married the following Easter, and gave her a copy of my Greek Spelling book. She immediately began to learn the alphabet with considerable enthusiasm.

26th. Among many visitors, came D—, a physician, an intelligent young man, who lamented the ignorance and degradation of Greece. He is an author. When I asked

why the Greeks have no prayers at table, they replied, "We have when a priest is present; at other times we only make the cross." They asked if I signed myself in the orthodox manner. "I never do it at all." We conversed long on this topic. It is a fact that Greeks and Romanists anathematize each other for making the cross improperly!

Commenting to-day on several verses of the New Testament, I was struck with the manner in which the Greeks apply the passage, "Many will say unto me in that day, Κύριε, Κύριε, Lord, Lord," to the Turks, because the latter say, "Alla, Alla." I gave the daughter of Santos an old pocket book of Mrs. Wilson's, when the old man said, "She shall learn to write." Beginning from Italy, and passing eastward, female education is utterly overlooked. "She is a girl," said a Greek, when I offered him a New Testament for his child.

This day I had a second interesting conversation with a priest, who in this small insular body politic, holds the two places of Keeper of the Rolls and Secretary. I strongly urged him to recommend the use of the Scriptures from the pulpit, and to preach often. (There is no preaching at all in the twenty churches of Spezia.) He said he had found preaching difficult and laborious, as he always wrote his sermons at length in other places, and had lately delivered a written oration on the death of Lord Byron. I described my own method, to which he listened with marked attention. But I especially insisted on *knowing nothing in our sermons but Jesus Christ, and him crucified*. "Ah," said he, "our heavens too much expect from us a rich display of eloquence, and we are too much inclined to gratify them." I said, We preachers must not content ourselves with merely inculcating a few moralities. Tell them Jesus died not only for us, but *instead of us*. Every Greek will allow the former, but without any definite meaning; the latter, both Greeks and Romanists overlook. He evidently received the distinction as a new idea to him, and I have good reason to believe he embraced it cordially. "You mean," said he, "that Jesus died that *we might not die*." "Yes; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed!" The Greeks revere God's blessed word; and its general use, we trust, will lead to a general illumination. To instruct a priest, is like instructing the tutor to a prince; the people must feel its influence.

NEW SOUTH WALES.

Extracts of a letter from Messrs. Tyerman and Bennet, dated Sydney, Nov. 12, 1824.

EVERY thing in this colony very far surpasses our expectations. The town of Sydney, which is the capital, is large and handsome, and in a state of the most rapid improvement, and contains a population of about 13,000 souls. Here are two churches with tolerable congregations, and two Wesleyan

chapels; also, in building, a chapel for a Scottish ministry, and a Roman Catholic chapel. The different Protestant congregations in this town, however, do not amount to more than a thousand hearers; but it affords us great delight to find, that in every place the Gospel is preached with great clearness and fidelity, and we hope they are not a few who have *tasted that the Lord is gracious*. The Wesleyan ministers have kindly opened their pulpits to Mr. Tyerman, who has preached for them once every Lord's Day since our arrival to large congregations. Here are also Sunday schools for children connected with all the different congregations, which are well attended—likewise a Bible and Tract Society; and a Wesleyan Missionary Society, whose cause we have had the pleasure of advocating at an Anniversary Meeting since our arrival. In this colony and in Van Dieman's land, there are not fewer than nine clergymen in the established church, who are pious men and preach the Gospel, besides one Scottish minister, and eight of the Wesleyan denomination, laboring among a population of about 40,000 souls. Though the mass of the population presents the most unfavorable aspect, yet we hope that much good is going on, while it greatly rejoices us to perceive that the best understanding exists among the ministers and professors of religion in the different denominations. The best order is seen in the town of Sydney, where we have lodgings; and great outward respect is paid to the Lord's Day—not more order and outward decency is seen in any town in England. It is our happiness to have been introduced into all the best society in the colony; and though not very extensive, yet a more intelligent, kind, and friendly society, and many of them truly pious, we could not desire. The aspect of the country, so far as we have seen, is also far beyond our expectations. Much of it is in a state of good cultivation, and well enclosed, while roads, not exceeded by the best in England, run in various directions far into the interior. This colony is, we doubt not, destined by Divine Providence to be a great nation, and is in very flourishing circumstances. An expedition lately sailed from hence to establish another settlement on the north-west coast of this vast island, which will, we hope, prepare the way for the Gospel among the many islands in those remote parts.

On our reaching this Colony, we were much affected with the wretchedness and degradation of the Aborigines of this country. On inquiry, we were informed that little had hitherto been attempted to ameliorate their condition. From the moment of our arrival, we seized every opportunity to excite a corresponding feeling in the minds of others; and we have now the happiness to see among all classes a more powerful feeling in their behalf than has ever been known, and all seem to be anxious to do something for them. His Excellency the Governor wrote to us, to request our opinions as to the best means of improving their condition; and we wrote him our views, and strongly recommended, among other things, that an attempt should be made among some of the tribes which are the most stationary, by means of suitable missionaries,

to teach them, through the medium of their own language; the great truths of the Gospel, as the most likely means of effecting both their conversion and their civilization. His Excellency signified his approbation of our sentiments, while the Attorney and the Solicitor General, and others high in office, as well as the ministers and others of different denominations, concurred in our views, and all were anxious to make the attempt.

What rendered the immediate attempt to do some thing the more necessary, was, the Governor had sent an expedition to Moreton Bay, a place north of Port Jackson, on the east coast of New Holland, in lat. 27 deg. with a view to the establishing a new settlement there; and this expedition returned, and brought information that the natives there are very numerous, and a finer race of people than those about Sydney: and, as the settlement was to be immediately commenced, it seemed of the greatest importance, if possible, that a missionary should be sent at the same time, whose presence and influence might prevent those innumerable evils which usually occur between the natives and the settlers.—But where was the missionary?—It will be recollected that Mr. Threlkeld had come with us from the Islands here, on his way to England, in order to repair the loss which he had sustained by the death of Mrs. Threlkeld. Providentially he was led to a suitable young person here, to whom he is now married. He therefore had given up his voyage to England, and was going to return again to the Islands. Under these circumstances it occurred to us, that, if Mr. Threlkeld would direct his views to the Aborigines of this country, he would be a most suitable missionary, both from his talents and his experience in missionary work, to make the desired attempt. We proposed it to him, and it met his decided approbation, and he expressed his entire willingness to go any where that we might wish, so that he might be useful in the best of causes. We mentioned the subject to the governor, who expressed himself as highly pleased with it, and kindly offered to do any thing in his power to promote the object, and to contribute to the comfort of Mr. T. It met with the same approbation from the ministers and private Christians of the different denominations, and every thing in providence concurred to convince us that it was the will of God that Mr. T. should devote himself to this great work, and that without any injury to the cause in the South Seas. We cannot but see the hand of Providence in this matter, and entertain a hope that He has mercy in store for these the most abject of our fellow-creatures. Though this country is but thinly peopled by natives, in comparison with its vast extent, yet they are very numerous—not fewer, it is calculated, than *three millions*. We felt much delicacy in acting in this business, lest it should have been thought that we were obtruding upon the province of others; but as all the ministers, both of the Episcopal and Wesleyan denominations, had expressed a wish that we would join them, and furnish a missionary, we were entirely relieved from our fears, and felt no difficulty in the way of de-

voting our worthy friend and brother, Mr. Threlkeld, to this important work, which, we trust, will meet with the decided approbation of our brethren in the Direction, and be a fresh stimulus to additional exertion among the friends of Missions.*

Of the Rev. Mr. Marsden, we feel ourselves gratified in speaking in the highest terms. It is to his zeal and perseverance, under circumstances the most gloomy and discouraging, that the continuance of the Tahitian Mission is to be attributed. He deserves the most cordial thanks of the Society for his indefatigable and continued attention to that Mission; but we are aware that its members will know how to appreciate his services, and therefore enlargement on our part is quite unnecessary.

WESTERN AFRICA.

THE Church Missionary Society has lately suffered much in the death of several of its missionaries at Sierra Leone. The Rev. Charles Knight died March 20th, after an illness of ten days; the Rev. Henry Brooks, on the 3d of May, very suddenly; and the Rev. G. R. Nylander, on the 23d of the same month. Two females, also, Mrs. Coney and Mrs. Geber, were called away about the same time. Several others were sick, and

* In subsequent letters received from the Colony, it appears that Mr. Thelkeld will not be stationed at Moreton Bay, but at a place called *Reid's Mistake*, situated on the sea-coast, about 40 miles from Sydney.

some, it was feared, would be obliged to leave the country.

Mr. Nylander had spent some years as a missionary in Western Africa, and through the entire period of his labors had adorned the missionary life. The other two brethren had been but a short time on the ground; though long enough to give promise of much usefulness, had their lives been spared.

THE MISSIONARIES IN BURMAH SAFE.

It is now a long time since our churches have been held in painful suspense, with respect to the fate of the Rev. Dr. Judson and his wife, missionaries at Ava, in the kingdom of Burmah. This suspense is now happily ended, by a letter from Edward A. Newton, Esq. of Calcutta to Mr. Evarts, the Corresponding Secretary of the Board of Missions. It is dated Calcutta, May 23, 1825, and is as follows.

My Dear Sir;—It gives me infinite pleasure to acquaint you that Mr. and Mrs. Judson are alive and well. Accounts have this day been received of them. They have been liberated, and sent with other European prisoners to treat with the British commander for peace. Peace will undoubtedly be made immediately, and all be well. I request you to give all possible publicity to this communication, as the Christian world is deeply interested in the fate of these respected persons.

E. A. NEWTON.

Miscellanies.

CORRESPONDENCE OF THE MISSIONARY SCHWARTZ.

THE following letter from the missionary Schwartz to the Secretary of the Society in Great Britain for Promoting Christian Knowledge, will naturally attract the attention of all, who are acquainted with the character of that extraordinary man. Besides containing some authentic and interesting statements respecting the missionary himself, it furnishes an answer to a certain class of objections brought by the enemies of missions to the heathen. The "boastings" of Mr. Schwartz, the necessity of which he laments, will doubtless remind the reader of the Apostle Paul's unwilling self-commendations, to which he says he was compelled by the injurious detractors of the Corinthians. 2 Cor. xii. 11.

Tanjore, where the letter was written, is

in the south-east part of peninsular India, nearly or quite opposite to Ceylon.

Tanjore, Feb. 13, 1794.

REV. AND DEAR SIR,

As his Majesty's seventy-fourth regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam to perform Divine Service to four companies of that regiment.

When I lately went to that place, the 210th number of a newspaper called the Courier, Friday evening, May 24, 1793, was communicated to me.

In that paper I found a paragraph, delivered by Mr. Montgomeri Campbell, (who came out to India with Sir Archibald Campbell, in the station of a private secretary) wherein my name was mentioned in the following manner:

"Mr. Montgomeri Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentoos. It is true, missionaries have made proselytes of the Parri-

ars, but they were the lowest order of people, and had even degraded the religion they professed to embrace.

"Mr. Schwartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point; he had been preaching for many hours to this east of proselytes, on the heinousness of theft, and in the heat of his discourse, taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives, did the doctrine of the Missionaries operate. Men of high cast would spurn at the idea of changing the religion of their ancestors."

As this paragraph is found in a public paper, I thought it would not displease the Honorable Society, to make a few observations on it; not to boast, (which I detest) but to declare the plain truth, and to defend my brethren and myself.

About seventeen years ago, when I resided at Trichinapoly, I visited the congregation at Tanjore. In my road I arrived very early at a village which is inhabited by Collaries, (a set of people, who are infamous for stealing;) even the name of a *Collary* signifieth a *thief*.

These Collaries make nightly excursions, in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage, they annually pay one thousand five hundred chaler, or seven hundred and fifty pagodas, to the Rajah.

Of this east of people, many live in the Tanjore country; still more in Tondiman's country; and likewise in the Nabob's country.

When I arrived at one of these villages, called Padaloor, I took off my stock, putting it upon a sand bank. Advancing a little, to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost, was worth so much trouble. That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder.

All the inhabitants of that village were heathens; not one Christian family was found therein. Many of our gentlemen, travelling through that village, have been robbed.

The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomerie Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Montgomerie Campbell says that I preached two hours. I did not so much as converse with any man.

This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called with a sneer, *virtuous and enlightened people*. If Mr. M. Campbell has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic; truth is against him.

Neither is it true, that the best part of those people, who have been instructed, are *Parriars*. Had Mr. M. Campbell visited, even once, our Church, he would have observed that *more than two thirds were of the higher cast*; and so it is at Tranquebar and Vepery.

Our intention is not to boast; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life.

That some of those, who have been instructed and baptized, have abused the benefit of instruction, is certain. But all sincere servants of God, nay even the Apostles, have experienced this grief.

It is asserted, that a missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge, that the missionaries have been beneficial to the government, and a comfort to the country.

This I am able to prove, in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

That the Rev. Mr. Gericke has been of eminent service to Cuddalore, every gentleman who was at Cuddalore, at the time the war broke out, knows. He was the instrument in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed.

He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

When Nagapatnam, that rich and populous city fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gericke behaved like a father to the distressed people of that city. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached and administered the sacrament in that place, I saw many, who owed their, and their children's lives, to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Honorable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras, he is esteemed by the Governor, and many other gentlemen, to this day.

It is a most disagreeable task to speak of one's self. However, I hope that the Honorable Society will not look upon some observations, which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor many of the Christians, have hurt the welfare of the country.

In the time of war, the fort of Tanjore was in a distressed condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes

deprived them of their due pay. Hence, all confidence was lost, so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay intreated the people, by his managers, to come and help us; but all was in vain.

At last, the Rajah said to one of our principal gentlemen:—*We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Schwartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one with my own hands, and to pay them for any bullock which might be taken by the enemy. In one or two days, I got above a thousand bullocks, and sent one of our Catechists, and other Christians into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, eighty thousand kalams. By this means the fort was saved. When all was over, I paid the people, (even with some money which belonged to others) made them a small present, and sent them home. The next year, when Col. Braithwaite with his whole detachment was taken prisoner, Major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then, the second time, in the same miserable condition. The enemy always invaded the country, when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay: they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said no, no; as we were so regularly paid, we offered to your Catechist a cloth of small value, but he absolutely refused it.

But Mr. M. Campbell says, that the Christians are profligate to a proverb.

If Mr. M. Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a Dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy?

Nay, Government was obliged to send an order, that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

It is asserted, that the inhabitants of the country would suffer by missionaries.

If the missionaries are sincere Christians, it is impossible that the inhabitants should suffer any damage by them; if they are not

what they profess to be, they ought to be dismissed.

When Sir Archibald Campbell was Governor, and Mr. M. Campbell his private Secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course, all cultivation ceased. In the month of June, the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I intreated the Rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired me to write to them, and to assure them, that he, at my intercession, would shew kindness to them. I did so. All immediately returned; and first of all, the Kaller, (or as they are commonly called, Collaries) believed my word, so that seven thousand men came back on one day. The other inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—As you have shewed kindness to us, you shall not have reason to repent of it; we intend to work night and day, to shew our regard for you.

Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

As there was hardly any administration of justice, I begged and intreated the Rajah to establish justice in his country. "Well," said he, "let me know wherein my people are oppressed!" I did so. He immediately consented to my proposal, and told his manager, that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

When the Honorable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

During the assumption, Government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance five hundred pagodas to cleanse these water-courses. The gentleman consented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting one hundred thousand collums more than before. The inhabitants confessed, that instead of one collum, they now reaped four.

No inhabitant has suffered by Christians,

none has complained of it. On the contrary, one of the richest inhabitants said to me, "Sir, if you send a person to us, send one who has learned all your Ten Commandments." For he, and many hundred inhabitants had been present, when I explained the Christian doctrine to Heathens and Christians.

The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah, at an exorbitant interest, and then are permitted to collect their money and interest, in an appointed district. It is needless to mention the consequences. When the Collaries committed great outrages, in their plundering expedition, Seapoys were sent out to adjust matters; but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out, in some degree, how much the Tanjore, and Pondaman's, and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource, as they think, but that of plundering.

At last some of the thievish Collaries desired to be instructed. I said, "I am obliged to instruct you, but I am afraid that you will become very bad Christians." Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that, I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure, that their fields were excellently cultivated. "Now," said I, "one thing remains to be done. You must pay your tribute readily, and not wait till it is exacted by military force," which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly.

The only complaint against those Christian Collaries was, that they refused to go upon plundering expeditions, as they had done before.

Now I am well aware, that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly.

I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here.

One thing, however, I affirm before God and man, that if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefited by it.

If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth.

The glorious God and our blessed Redeemer, has commanded his Apostles to preach the Gospel to all nations.

The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind, than by instructing them well. To hope that the Heathen will live a good life, without the knowledge of God, is a chimera.

The praise bestowed on the heathens of this country, by many of our historians, is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents, by writing fables.

I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel. Should a reformation take place amongst the Europeans, it would no doubt be the greatest blessing to the country.

These observations I beg leave to lay before the Honorable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavors to disseminate the knowledge of God, and Jesus Christ, may be beneficial to many thousands.

I am, sincerely, Rev. and dear Sir, your affectionate brother, and humble servant,
C. F. SCHWARTZ.

VINDICATION OF SERAMPORE TRANSLATIONS.

IN the numbers of the Missionary Herald for March and April, we noticed the aspersions of the Abbé Dubois, cast upon translations of the Scriptures made in India, and especially upon those made by the venerable Baptist missionaries at Serampore. It is well known, however, that the Abbé is not the only one, who has manifested a decided hostility to the benevolent labors of these missionaries. Yet it would seem, that more good, than harm, has been done, by these attacks, to the cause of translations. They have drawn forth, from many quarters, an able defence, and have thus been the occasion of increasing, rather than of diminishing, the confidence of their best supporters.

The subjoined remarks of the Rev. Joseph Kinghorn, at the late anniversary of the English Baptist Missionary Society, shew with what ease some of the principal accusations may be met.

Among the circumstances which call for our attention this day, allusion has been made to certain charges against us, insinuating that our missionary undertakings are alto-

gether a system of deception. Aspersions were thrown out at a late dinner of the Unitarian Fund, which seriously affect the character of Dr. Carey and his coadjutors, and the Translations in which they have been engaged; and, as these statements have since been circulated in the newspapers, it seems proper to take some notice of them on the present occasion.

Their versions are charged with misrepresenting and destroying the sense of the Scriptures. Matter of accusation has been drawn from the various revisions and corrections to which they have been submitted. "They pass," it is said, "through so many filtrations, that little of the real meaning of the sacred volume can be discovered." Every proof sheet has certainly been revised three or four times, and then it has received the final correction of Dr. Carey. But we never should have thought of a public censure being founded on the very means which were employed in order to attain the greatest possible accuracy.

One charge against Dr. Carey is, that he translates from the *English* into the Bengalee. This we positively deny. That he makes use of the English version, and many other versions, is readily admitted; and that man can know nothing of translation, who would blame a translator for availing himself of every assistance to be derived from the labors of any or all who had gone before him. But the text which Dr. Carey uses as the basis of his translations, is what is commonly called the "Received Text" of the originals; the same which has been used by all the churches and translators of the western world.

This, however, constitutes another charge; though the two charges are not quite consistent with each other—that Dr. Carey has not taken Griesbach's text of the New Testament, but has followed the "Received Text." To this we answer, that when Dr. Carey commenced his career of translating, the labors of Griesbach were but just beginning to be made public to the world; and literature is a republic which is slow in its decisions. Is Dr. Carey to be blamed, for not taking upon him to decide a question which the literati of Europe had not decided? And, even now, they are far from being agreed respecting Griesbach's emendations. Besides, Griesbach's text contains only two or three serious variations from the "Received Text;" and, consequently, its rejection or adoption can but very little affect the general value of any translation.

Again, an old story has been brought forward, and it has been affirmed, that, in the Serampore version of Matthew in Hindoostanee, the language employed in the first verse of the seventh chapter conveys to a Hindoo the same idea as an Englishman would receive, if it were rendered in English—"Do no justice, that justice may not be done to you." Now I must confess, I should not think it matter of any great wonder, or the translators worthy of any great blame, if there had been a few such errors. But, in order to obtain all the satisfaction that we can in this instance, we have submitted the accused translation to Dr. Gilchrist, who, in

his reply to our Secretary, says—"I have examined the first and second verses of the seventh chapter by St. Matthew into Hindoostanee, in the Naguree character, by the Baptist missionaries at Serampore, and I cannot detect any thing like a *false* or *unfaithful* translation from either the Greek or the English. The severe accusation, brought against the translators of the two verses in question, seems *entirely groundless*." To a subsequent inquiry by our Secretary, whether we were at liberty to make public use of this opinion, Dr. Gilchrist replies—"I give yourself, and the very respectable Society of which you are Secretary, full permission to use my communication to you wherever and whenever you please; for *truth* cannot change by time and place. On the present charge by the Unitarians, it seems to me *entirely* on the side of the Baptist missionaries." Dr. Gilchrist proceeds to speak of Dr. Carey in terms of warm regard, as his old friend and colleague in the Calcutta College, a real Christian, an honest man, and an indefatigable orientalist. Would Dr. Gilchrist have given this character of Dr. Carey, if he had not known him to be both able and disposed to execute with faithfulness the work which he has undertaken?

Another charge is, that the Baptist missionaries have brought forward a translation into a language that never existed—that was never spoken by any people upon earth. Really, if Dr. Carey and his associates had possessed ingenuity enough to invent a new language, and to do all that this charge insinuates, they must be men of far greater ability than we have ever yet taken them to be. But, seriously, this charge also must be met by a positive denial. People have come forward who have spoken this language from their infancy, and to whom the Version alluded to is perfectly intelligible.

Another charge is, that the Bible is translated in such a way that men laugh at it. But need we go far, even in this country, to find persons who laugh at all that is sacred; in too many instances, we fear, to their own destruction? But does it follow from this, that the Bible is not the word of God? Wicked men often laugh, where Satan trembles! A considerable check upon mistranslation must have been furnished by the Bible Society in their offer of five hundred pounds for a version, on condition of its undergoing such an examination as to give satisfactory proof of its accuracy. It is easy to find fault with every translation. The first translation ever made of the Old Testament was the Septuagint: every one, who knows any thing of the matter, knows that many difficulties have arisen in reference to it, and that many objections to it have been made. Jerome made many attempts at correction, when he published the Latin version, commonly called the Vulgate. There have been many variations in all our successive English translations; and modern criticism has pointed out many advantages to be gained, by a revision of the best of all translations, our authorized English version. For this, I would only refer to that eminent scholar, formerly Bishop of London, Dr. Lowth.

The demands in India for the Bengalee Bible have taken off several editions. Now was ever a work in English called for, and repeated editions taken off, unless it was esteemed interesting in its style and matter? We really wish those who object to our translators, would endeavor to do better themselves, and in more accurate and classical language.

American Board of Missions.

PECUNIARY ACCOUNTS OF THE BOARD.

THE sketch of the proceedings of the sixteenth annual meeting of the A. B. C. F. M. at Northampton, as published in the Missionary Herald for October, was drawn up in great haste, while the press was waiting for it, and while the functionaries of the Board were occupied with many other objects, all requiring immediate attention. Hence it happened, that the summary of the pecuniary affairs of the Board, as there given, needed some explanations, without which the subject cannot be correctly understood. For the purpose of making these explanations, the statement of receipts and expenditures is repeated, though with a different arrangement, as follows: viz.

Receipts, from Sept. 1, 1824, to Aug. 31, 1825, both inclusive.

Donations,	\$50,624 03
Legacies,	3,101 45
Income of the permanent fund for the general purposes of the Board,	2,333 53
Deduct interest paid on money borrowed,	448 83—1,884 70
Money received for a horse sold at Natchez, and other expenses refunded,	106 00
Total receipts for general purposes,	\$55,716 18

Payments for general purposes, within the same period.

Expenses of the various mis- sions, schools, &c. as actually defrayed,	\$41,468 53
Balance against the Board, Aug. 31, 1824; that is, the amount for which the Board was in debt on that day,	14,275 65
The whole of which has been discharged, from the receipts of the year, except	28 00—14,247 65
	\$55,716 18

The Treasurer's statements on this occasion, as well as on similar occasions hereto-

fore, contained a distinct account of the payments for each mission. It appeared that, during the year past, very little had been paid for either the Bombay or the Ceylon mission. The reason was this: The mode of supplying funds for these missions was changed. Instead of remitting specie to Calcutta, as in former years, an arrangement has been made with Edward A. Newton, Esq. in accordance with which he kindly advances such sums as the Committee authorize; and for these advances he will draw on London, where the Board must provide resources to meet his drafts. The principal expenses of these missions, therefore, though actually defrayed by Mr. Newton, have not been paid from the Treasury of the Board, as it had not become necessary, before the annual meeting, to provide for the expected drafts from India. If all the expenses of these missions had been paid from the Treasury, in the same manner as in former years, the expenditures of the Board would have been greater than the receipts; and the debt, instead of being almost extinguished, would have been increased. It must be remembered, that, though some delay in the payment is the consequence of a change in the mode of remittance, yet the expenses actually incurred must be paid whenever demanded. They will, of course, appear in some future account.

There has been received, on account of the Printing Establishment for Western Asia, within the year past, \$2,663 67. The expenses on account of this establishment, within the same period, have been \$1,140 38. The balance now on hand, which has been provided by private subscription for this specific object, and cannot be otherwise expended, is \$8,750 84.

There has also been received, within the same period, for a Mission College hereafter to be founded in Ceylon, \$702 12.

The following additions have been made within the year past, to the permanent funds of the Board: viz.

To the permanent fund for general purposes,	\$1,056 09
To the permanent fund for Corresponding Secretary: viz.	
From individuals,	\$799 97
From avails of the Missionary Herald, thus applied within the year, though a large part had been received previously,	4,000 98
Profits on Memoir of Catharine Brown, first edition,	151 25

Old debts for the Panoplist, collected and paid over as profits,	91 41—5,043 61
To the permanent fund for Treasurer,	874 63
	<u>86,974 24</u>

The interest only of these permanent funds can be applied to the various purposes for which the funds were created.

From these statements it will be perceived, that there is ground of encouragement as to supplies for the existing missions. The receipts have been greater than during the preceding year, and the Treasury of the Board is free from embarrassment. A new system of raising funds has gone into operation, to a considerable extent, and has been received with great favor by the Christian community. In those parts of the country, where the new organization has taken place, there has been a great increase of donations.

On the other hand, it should not be forgotten, that heavy drafts from the east must be provided for, during the approaching year; that most of the missions, under the care of the Board, will need greater expenditures, as the fields of missionary labor are opening on every side; and that there are urgent calls for new missions, in many parts of the heathen world.

It is necessary, before the strength of the friends of missions can be called forth, that they should feel as a body the responsibility which lies upon them; that they should ascertain, from documents within their reach, when there is danger of embarrassment for want of adequate supplies; and that they should not rest satisfied while any thing remains unaccomplished, which can be done by their most strenuous exertions. The Board can only apply the means, which are put into their hands by the Christian public. This is not the cause of the missionaries merely or principally; nor is it the cause of the Board or of the Committee; but it is the cause of the church at large. Every member of this church universal should cheerfully acknowledge the obligation, and promptly discharge it. There is a disposition among men, even among good and faithful men, to disregard what is distant,—to postpone self-denying duties,—to shrink from individual responsibility, in reference to a cause equally binding on all,—and to be contented when patronizing a good object with warm praise and feeble efforts. Unless this disposition be powerfully counteracted, the Christian community will relapse into the slumbers of past ages; and generation after

generation will pass away, while the heathen nations remain in all the gloom and horror of paganism. There are numerous indications, that this most calamitous issue will not be permitted. But it must be avoided by the voluntary agency of numbers, who shall realize the necessity of labor, of enterprise, of public spirit, of self-denial, in order to carry forward the most glorious work, in which men were ever permitted to engage.

MISSION COLLEGE IN CEYLON.

THE public are aware that the Board, at the late annual meeting, approved of the establishment of a College in Ceylon, under the care of the American Missionaries, as soon as satisfactory arrangements can be made for the commencement of such an institution. It is not intended to make an appeal to the public generally, in behalf of this particular object, lest it should divert from the general treasury of the Board those contributions, which are indispensable to the support of existing objects. But there are many individuals, scattered throughout our country, who could easily spare one, two, three, or five hundred dollars each, without diminishing their other donations. Will not these individuals seriously consider the nature of this claim upon their liberality, and the example of the unknown friend, who has generously offered *five thousand dollars*, whenever *ten thousand dollars* shall have been received for this purpose. If twenty persons would give five hundred dollars each, or forty persons two hundred and fifty dollars each, the sum is raised, and the founding of a seminary for the benefit of millions is secured. Whatever may be paid for this object, will be kept in a productive state, and separate from the general funds of the Board, till it shall be applied to the purpose, for which it was intended.

FOREIGN MISSION SCHOOL.

THE Committee appointed by the Board, at the late annual meeting, to visit Cornwall and confer with the agents of the Foreign Mission School on the concerns of that institution, have attended to the service assigned them, and made a report, in part, to the Prudential Committee.

After stating that the Committee of the Board met the agents of the school at Cornwall, on the 25th of October; that they carefully investigated the condition of the insti-

tution; that the question, as to the continuance of the school, was largely discussed; that the school had answered very important purposes; that the people of God have no cause to regret their pious exertions in its behalf; they added, that the relative circumstances of the Christian world and those parts of the heathen world, in which the missions of the Board are situated, have materially changed within the few years, which have elapsed since the school was established; and that the same reasons do not exist, in all respects, for the continuance of the school, as operated upon the minds of the founders for its commencement.

The Committee were not prepared to express a decided opinion respecting the subject referred to them. Many circumstances render it necessary that they should take further time for inquiry and deliberation. They have therefore advised, that instruction and discipline be continued in the school; but that no additional pupils be sought for admission, until the question as to its continuance be settled. The Committee trust, that, before or during the next summer, the indications of Divine Providence will make the path of duty clear. As soon as they are satisfied on the subject, they will make a further report, with the principal reasons, on which their opinion shall have been founded.

PROPOSED UNION.

WE learn from various parts of the country, that the contemplated union between the United Foreign Missionary Society and the American Board of Commissioners for Foreign Missions, is hailed as a most auspicious event by the friends of both institutions. On no subject, within our recollection, has there been more perfect unanimity. From the north and the south, and beyond the Alleghanies, the same voice of firm and decided approbation is heard. Let all, who feel for the spiritual wants of mankind, make this an occasion of more fervent prayer for a blessing upon missionary labors, and of more active efforts to awaken our great community to the present inviting condition of many countries, now stretching out their hands for the Gospel.

JOURNAL OF A TOUR AROUND HAWAII.

IT has been mentioned in our pages, that, in the summer of 1823, a deputation was sent, by the missionaries on the Sandwich Islands,

to explore the large and populous island of Hawaii, or Owhyhee; and that a journal of that tour was preparing for publication. It has moreover been announced to the public, that the journal, which was drawn up by the Rev. Mr. Ellis, had been put to the press.

We are now able to state, that the work has been published. It will be noticed more at length in a future number of the Herald.

MEETINGS OF AUXILIARIES.

IN the months of September and October, the Corresponding Secretary attended the annual meetings of the Auxiliary Foreign Mission Societies of Colchester and the Vicinity, the Eastern District of New Haven County, at East Guilford, Middletown and the Vicinity, the city of New Haven, Middlesex Association, at Saybrook, the Eastern District of Fairfield County, at Huntington, the Western District of Fairfield County, at Norwalk, New London and the Vicinity, Norwich and the Vicinity, the Southern Part of Windham County, at Canterbury, Hartford County, at Hartford, the Farmington Branch of the Hartford County Society, and the Northern Part of Windham County, at Brooklyn; all in Connecticut; and of Brookfield Association, at West Brookfield, Worcester Central, at West Boylston, and Worcester North, at Ashburnham, Mass. At some of these meetings, sermons were delivered by previous appointment; at a greater number, addresses were made by clergymen and laymen; and at all, statements and arguments were offered by the Corresponding Secretary. The Rev. Mr. Merwin, of New Haven, attended the meetings at Saybrook, Huntington, and Norwalk; the Rev. Mr. Bacon, of New Haven, attended the meeting at Middletown; the Rev. Mr. Hewitt, of Fairfield, the meetings at Hartford and Farmington; and S. V. S. Wilder, Esq. of Bolton, the meetings at West Boylston and Ashburnham;—all by request of the Prudential Committee. They severally took part in the public services.

The Anniversary of the Northern and Southern Auxiliary Societies in Hillsborough County, N. H. were held on the 18th and 19th of October, the former at Amherst, and the latter at Francistown. The Southern Auxiliary was attended, on the part of the Board, by the Rev. Justin Edwards of Andover; and the Northern, by Mr. Edwards, the Rev. Dr. Church of Pelham, and Mr. Cowles,

the Permanent Agent of the Board. Addresses were made by each of these gentlemen.

The next day, Dr. Church and Mr. Cowles attended the formation of the Auxiliary Society of Merrimac County, at Concord, N. H., as was stated at p. 363 of our last number.

It was expected that a deputation from the Board would attend the meeting of the Auxiliary Society of Tolland County, and that of the Western District of New Haven County; but this proved impracticable, in consequence of the repeated failure of appointments.

In some places, where these meetings were held, the nature and design of them were not well understood, and the audiences were small; but, in other places, suitable preparations had been made, crowded audiences were collected, and a series of appropriate resolutions were proposed, and supported by animated and eloquent speeches. The reports of the secretaries and treasurers were presented, and various measures were adopted, with the design of increasing the interest in missionary operations. These meetings were the first of the kind, in regard to most of the societies. The present plan was every where pronounced by far the best, that has yet been tried in this country; and great confidence has been entertained that it will prove, as a permanent thing, highly acceptable to the friends of missions, and insure a regular income to the Treasury of the Board. Notwithstanding these hopes, the opinion was often expressed, that no plan of combined exertions, however free from objection it may be, can be kept in successful operation, without constantly renewed labor. This is doubtless correct. The votaries of the world expect to labor for the accomplishment of their purposes. Why should the friends of Christ be unwilling to labor for their Divine Master, in making His Gospel known to the souls for whom He died?

FORMATION OF ASSOCIATIONS.

VERMONT. *Rutland County.* Fairhaven, Gent. Asso. Rev. R. Cushman, Pres. Dea. J. Hamilton, V. P. Mr. Wm. Colburn, Sec. Hon. J. P. Colburn, Treas. 4 Coll.—Lad. Asso. Mrs. Rufus Cushman, Pres. Mrs. J. Hamilton, V. P. Miss A. Squires, Sec. Mrs. L. Colburn, Treas. 6 Coll. Formed July 3.

Addison County. Addison, Gent. and Lad. Asso's. formed July 17th. Officers not reported.

Vergennes. Gent. Asso. Rev. A. Lovell, Pres. Dea. J. Huntington, V. P. Mr. W. R. Bixby, Sec. and Treas. 2 Coll.—Lad. Asso. Mrs. C. Lovell, Pres. Mrs. S. Huntington, V. P. Mrs. E. Shipperd, Sec. Mrs. H. S. Edmond, Treas. 2 Coll. July 17.

Monkton. Gent. Asso. Hon. Stephen Haight, Pres. Mr. S. Chamberlain, V. P. Dea. S. Hollis,

Sec. Mr. J. Chamberlain, Treas. 3 Coll.—Lad. Asso. Mrs. Chester Root, Pres. Mrs. Joseph Hurlbut, V. P. Miss Lydia Taylor, Sec. Mrs. Stoddard Hollis, Treas. 3 Coll. July 24.

Charlotte. Gent. and Lad. Asso. prev. formed.

Hinesburgh. Gent. Asso. Rev. O. S. Hoyt, Pres. Gen. N. Leavenworth and Dea. B. G. Root, V. Pres. Mr. L. F. Clarke, Sec. Wm. Hurlbut, Esq. Treas. 7 Coll. July 26.—Lad. Asso. prev. formed.

Bristol. Gent. Asso. Rev. H. Boynton, Pres. Dea. G. Prime, V. P. Dr. O. Smith, Sec. Mr. S. Drake, Treas. 3 Coll.—Lad. Asso. Mrs. H. Boynton, Pres. Mrs. James Andrus, V. P. Miss Maria Andrus, Sec. Mrs. Winter Hawley, Treas. 3 Coll. 31st.

Starksborough. Gent. Asso. Rev. H. Boynton, Pres. Dea. J. Hines, V. P. Dr. J. Pettes, Sec. Mr. E. Kellogg, Treas. 2 Coll.—Lad. Asso. Mrs. H. Boynton, Pres. Mrs. E. Kellogg, V. P. Mrs. Daniel E. Parmelee, Sec. Mrs. J. Pettes, Treas. 1 Coll. 31st.

Williston. Gent. and Lad. Asso's. prev. formed.—4 Coll. added Aug. 7.

Jericho. Gent. Asso. formed with 4 Coll.—Lad. Asso. prev. formed. 4 Coll. added Aug. 7.

Underhill. Gent. Asso. Rev. S. Robinson, Pres. Col. L. Dixon, V. P. Dea. J. Woodworth, Sec. Dea. J. Humphrey, Treas. 4 Coll.—Lad. Asso. Mrs. S. Robinson, Pres. Mrs. L. Dixon, V. P. Miss Mary Martin, Sec. Mrs. I. H. Tower, Treas. 5 Coll. Aug. 11.

Burlington. Col. Ozias Buell, Pres. Wm. A. Griswold, Esq. V. P. Mr. Samuel Hickok, Treas. Mr. Hiram Seeley, Sec. 4 Coll.—Lad. Asso. prev. formed. 7 Coll. added Aug. 8.

Cambridge. Gent. Asso. M. T. Rannels, Esq. Pres. A. Brush, Esq. V. P. H. Stowell, Esq. Sec. S. Rannels, Esq. Treas. 4 Coll.—Lad. Asso. Mrs. S. Montague, Pres. Mrs. John Slater, V. P. Mrs. Moses Rannels, Sec. Miss Harriet Parker, Treas. 3 Coll. Aug. 12.

Essex. Gent. Asso. Rev. A. Morgan, Pres. S. Butler, Esq. V. P. Andrew Morgan, Esq. Treas. B. B. Butler, Esq. Sec. 3 Coll.—Lad. Asso. prev. formed, 3 Coll. added Aug. 14.

Westford. Gent. Asso. Rev. S. Parmelee, Pres. E. Bowen, Esq. V. P. Mr. J. Allen, Sec. Dea. A. Partridge, Treas. 8 Coll.—Lad. Asso. Mrs. Simon Parmelee, Pres. Mrs. Jared Dixon, V. P. Mrs. Samuel Colhoon, Sec. Mrs. S. Rice, Treas. 8 Coll. Aug. 14.

Milton. Gent. Asso. H. Allen, Esq. Pres. F. Herrick, Esq. V. P. Mr. W. Hoxsie, Sec. Mr. N. Burnell, Treas. 4 Coll.—Lad. Asso. prev. formed, 4 Coll. added Aug. 14.

Bakersfield. Gent. and Lad. Asso's. formed 21st. Officers not reported.

Enosburgh. Gent. Asso. T. Fuller, Esq. Pres. Mr. C. Safford, V. P. A. Fuller, Esq. Sec. Mr. J. Williams, Treas. 4 Coll.—Lad. Asso. Prev. formed—4 Coll. added Aug. 21.

Berkshire. Gent. Asso. Rev. P. Bailey, Pres. and Sec. Dea. S. Todd, V. P. Mr. A. Cummings, Treas. 4 Coll.—Lad. Asso. Mrs. P. Bailey, Pres. Mrs. Jona. Samson, V. P. Mrs. F. M. Hall, Sec. Mrs. A. Cummings, Treas. 4 Coll. Aug. 21.

Montgomery. Rev. A. S. Ware, Pres. Dea. T. Samson, V. P. E. W. Bush, Esq. Sec. Mr. Luther Martin, Treas. 3 Coll.—Lad. Asso. Mrs. A. House, Pres. Miss Mary House, V. P. Mrs. Richard Smith, Sec. Mrs. J. Johnson, Treas. 3 Coll. Aug. 22.

Highgate. Gent. Asso. Rev. P. Kingsley, Pres. John Barr, Esq. V. P. Dea. E. Wait, Sec. Mr. Wm. Skeels, Treas. 6 Coll.—Lad. Asso. Mrs. P. Kingsley, Pres. Mrs. W. Skeels, V. P. Miss Eliza Adams, Sec. Mrs. E. Wait, Treas. 6 coll. Aug. 23.

Fairfield. Gent. Asso. Rev. Benj. Wooster, Pres. Mr. R. Reed, V. P. Mr. Aaron Burr, Sec. Mr. C. Montague, Treas. 4 Coll.—Lad. Asso. Mrs. Benj. Wooster, Pres. Mrs. D. Barlow, V. P. Mrs. H. Northrop, Sec. Mrs. Montague, Treas. 4 Coll. Aug. 24.

Fairfax. Gent. Asso. Maj. James Farnsworth, Pres. Dea. Zenas Palmer, V. P. Dea. Joseph Parmelee, Sec. Mr. Jona. Southard, Treas. 4 Coll. Lad. Asso. Mrs. J. Farnsworth, Pres. Mrs. S. S. Hall, V. P. Miss Nancy Swift, Sec. Miss Nancy Parmelee, Treas. 4 Coll. Aug. 26.

Georgia. Gent. Asso. Dea. Walter Colton, Pres.

Mr. Darina R. Bogue, Sec. Deane. Ira Hinckley, Treas. 7 Coll.—Lad. Asso. Mrs. James Beers, Pres. Mrs. Joshua Doane, V. P. Mrs. Solomon Cushman, Treas. Miss Mary Hale, Sec. 6 Coll. Aug. 28.

Swanton. Rev. E. H. Dorman, Pres. Deane. A. Skeels, V. P. Deane. B. Fay, Treas. Mr. Wm. Farrar, Sec. 4 Coll.—Lad. Asso. Mrs. L. Dorman, Pres. Mrs. A. Fay, V. P. Mrs. C. Farrar, Sec. Mrs. J. Hoffman, Treas. 4 Coll. Aug. 28.

Cornwall. Gent. and Lad. Asso.'s prev. formed, 4 Coll. added Sept. 4.

Weybridge. One Asso. Rev. H. Smith, Pres. Mr. S. Wright, V. P. Mr. E. G. Drake, Sec. Mr. D. D. Cook, Treas. 4 Coll. Sept. 4.

Middlebury. Gent. Asso. Rev. T. A. Merrill, Pres. Dr. Wm. Bass, V. P. Mr. C. Bowen, Sec. Mr. E. Brewster, Treas. 6 Coll.—Lad. Asso. Mrs. T. A. Merrill, Pres. Mrs. J. Bates, V. P. Miss Harriet Bates, Sec. Mrs. Rebecca Miller, Treas. 7 Coll. Sept. 4.

CONNECTICUT. *Middlesex County.* Hadlyme. Lad. Asso. Miss Sarah Vaill, Pres. Miss Lucretia

Holmes, V. P. Miss Amanda Vaill, Sec. Mrs. Elisabeth M. Selden, Treas. 4 Coll.

Windham County. N. Woodstock. Gent. Asso. Rev. Sam'l Backus, Pres. Deane. Luther Child, V. P. Maj. A. May, Sec. Deane. Wm. Child, Treas. 5 Coll.—Lad. Asso. Mrs. Backus, Pres. Mrs. Col. May, V. P. Mrs. Judah Lyon, Sec. Miss Eliza Child, Treas. 5 Coll.

NEW HAMPSHIRE. *Hillsborough County.* Temple. Lad. Asso. Mrs. Nancy Jones, Pres. Mrs. Mary Maynard, V. P. Miss Sally Heald, Sec. Mrs. Rachel Wheeler, Treas. 6 Coll. Oct. 6.

MAINE. *Lincoln Co.* Topsham. First par. Lad. Asso. Mrs. Sarah I. F. McKeen, Pres. Miss Rachel Patten, V. P. Mrs. Mary W. Green, Sec. Mrs. Betsey Perkins, Treas. 4 coll. June. 15.

Hancock Co. Lad. Asso. Mrs. Dolly Fisher, Pres. Mrs. Lydia Parker, V. Pres. Mrs. Harriet Parker, Treas. Miss Lydia Wood, Sec. 3 coll. July 9.

NEW JERSEY. Newark. Gent. Asso. Samuel Baldwin, Pres. Edward Le Fost, V. P. La Fayette Conger, Sec. Wm. T. Beach, Treas. March 31st.

Donations

FROM OCT. 21ST, TO NOV. 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Brookfield, Ms. Aux. so. A. Newell, Esq. Tr.</i>		
Brimfield,	La. char. so.	44 04
Brookfield, S. par.	Gent.	1 28
	La.	23 72
W. par.	Gent.	44 81
	C. box,	62
La. (of which to constitute the Rev. ELIAKIM PHELPS, an Honorary Member of the Board, 50;)		
		53 78
Dorcas and rea. so.		17 00
Enfield,	La.	30 00
Greenwich,	Gent.	30 00
New Braintree,	Gent.	32 93
	La.	30 51
North Brookfield,	Gent.	27 64
	La.	34 24
Oakham,	Gent.	13 05
	La.	17 49
Spencer,	Gent.	15 32
	La.	11 54
Sturbridge,	Gent.	39 62
	La.	22 30
Ward,	La.	21 31
Ware and vic.	So.	56 00
	Mon. con.	10 00
Western,	Gent.	14 00
	La.	23 51
	Mon. con.	3 00
		617 71
ded. expenses, 6 25; c. notes, 2; 8 25—609 46		
<i>Hartford co. Ct. J. R. Woodbridge, Esq. Tr.</i>		
Berlin, [Kensington so.] Young men,		17 75
Hartland,	Gent.	12 77
	La.	23 53
	Unknown,	1 00
Wethersfield,	Gent.	33 25
Windsor,	La.	28 00
Wintonbury,	Gent.	21 86—138 16
<i>Hillsboro' S. vic. N. H. Edmund Parker, Esq. Tr.</i>		
Amherst,	Gent.	7 50
	La.	8 50
Bedford,	Gent.	18 25
Mason,	Gent.	18 45
	La.	4 10
Merrimack,	Gent.	20 15
	La.	9 72
Milford,	Gent.	5 00
	La.	3 18
New Ipswich,	Gent.	23 00
	La.	7 72
Nottingham West,	Gent.	7 50
	La.	6 27

Pelham,	Gent.	14 25
	La.	21 50
Peterboro',	La.	14 24
Sharou,	Gent.	4 50
	La.	3 50
Temple,	Gent.	14 00
	La.	20 11
Wilton,	Gent.	50
		231 94
ded. expenses, 15 00—216 94		
<i>New Boston, and vic. N. H. Mr. P. Clark, Tr.</i>		
		122 00
<i>New London and vic. Ct. Mr. L. Allyn, Tr.</i>		
New London,	La.	11 00
North Groton,	Gent.	7 50
	La.	7 00
South Groton,	La.	2 50
Stonington,	Gent.	56 13
	La.	73 95—158 08
<i>Northampton and neighboring towns, Ms. Dea. E. S. Phelps, Tr.</i>		
Amherst,	Gent.	54 00
	M. f.	28 00
Chesterfield,	Gent.	17 00
	La.	16 15
Cummington,	Gent.	19 00
	La.	29 27
	Mon. con.	10 75
	Mr. W. Packard,	1 00
	Mr. E. Snell, m. f.	3 45
Deerfield, 2d. par.	Gent.	28 00
	La.	13 48
East Hampton,	Gent.	16 30
	La.	14 20
	Mon. con.	3 01
	Benev. so.	5 00
Goshen,	Gent.	14 00
	La.	12 64
	Mon. con.	9 70
Granby, W. par.	Gent.	16 17
	La.	1 00
Hadley,	Gent.	34 00
	La.	39 89
Hatfield,	Gent.	23 00
	La.	16 77
Middlefield,	Gent.	20 52
Northampton,	Gent.	166 11
La. (of which for Solomon Williams and Samuel P. Williams in Ceylon, 24;)		
		96 90
Contrib. at ann. meet.		
Norwich,	Gent.	8 00
Plainfield,	Gent.	16 00
	La.	14 14
Mem. of Franklin debating so.		
Southampton,	Gent.	46 56
La. (of which for Mindwell W. Gould, in Cher. na. 12;)		
		27 35

South Hadley,	Gent.	36 02	
	La. cent so.	34 55	
	Cher. so.	18 75	
Sunderland,	Gent.	56 85	
	La.	39 79	
West Hampton,	Gent.	20 00	
	La.	14 07	
Whately,	Gent.	23 00	
	La.	16 76	
Williamsburgh,	Gent.	19 50	
	La.	26 75	
	[See Legacies.]		
Worthington,	Gent.	14 00	
	La.	9 00	
		1,217 48	
ded. expenses, 22 48; c. notes, 2,		24 48	—1,195 00
Rockingham co. west, N. H. Dea.			
W. Eaton, Tr.			
Hampstead,	Gent.	13 59	
	La.	12 00	—25 50
Windham co. north, Ct. T. B.			
Chandler, Esq. Tr.			
Ashford, 1st. par.	Gent.	7 00	
	La.	36 33	
Eastford par.	La.	42 83	
Brooklyn,	La.	16 79	
Killingly, Westfield par.	La.	10 50	
north par.	La.	20 88	
Pomfret,	Gent.	20 40	
	La.	42 86	
Thompson,	Gent.	16 30	
	La.	25 12	
Woodstock, N. par.	Gent.	20 46	
	La.	31 40	
S. par.	La.	18 38	
Windham co. Ct. Char. so. (of which			
for For. Miss. Sch. 1; wes. miss. 8;			
translations, 50c.; Cher. miss. 50c.;			
for Jews, 2;)		93 98	—403 23
Worcester north vic. Ms. Mr. A.			
Downe, Tr.			
Bal. of last year's coll.		6 93	
S. V. S. Wilder, Esq.		10 09	
Ashburnham,	Gent.	24 49	
	La.	36 23	
Of the above to constitute the			
Rev. GEORGE PERKINS			
an Honorary Member of the			
Board, 50.			
Ashby,	Gent.	26 66	
	La.	27 00	
Athol,	Gent.	17 00	
	La.	27 70	
Fitchburg,	Gent.	40 76	
	La.	62 03	
C. box in sab. school,		11 35	
A school,		50	
M. box of a little girl,		34	
Harvard,	Gent.	21 70	
	La.	25 83	
Hubbardston,	Gent.	20 25	
Phillipston,	Gent.	27 50	
	La.	14 06	
Princeton,	Gent.	40 72	
	La.	32 00	
Westminster,	Gent.	56 62	
La. (of which to constitute the			
Rev. CYRUS MANN an			
Honorary Member of the			
Board, 50;)		51 53	
Winchendon,	Gent.	36 26	
	La.	26 85	
		645 22	
ded. expenses, 30; c. notes, 2;		32 00	—613 22

Total from the above Auxiliary Societies, \$ 3,479 59

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, 1st. par. Ms. Fem. benev. so. Miss M.			
Howe, Tr.		40 00	
Amherst, Ms. So. in Acad. Mr. E. G. Wheel-			
er, Tr.		6 12	
Andover, Ms. Rev. L. Woods, D. D.		50 00	
Attleboro', Ms. Dea. L. Read, m. f. for wes. miss.		5 00	
Augusta, N. Y. 1st. cong. so. mon. con. by			
Dea. A. Thomas,		7 50	
Barre, Vt. Gent. asso. 3,25; la. asso. 1,76; by			
Rev. F. E. Cannon,		5 01	

Belair, Md. Fem. miss. so. for George Morris-			
son, and Sarah Hamilton Richardson, in			
Cher. na. by J. McKenny, Jr. Esq.		20 00	
Belchertown, Ms. Contrib. by Mr. J. Dwight,		24 64	
Boston, Ms. United mon. con. for Pal. miss.		80 12	
Av. of gold beads, 3,75; a family who have			
the Gospel, for hea. chil. 1; Miss H. Steb-			
bias, 5,		9 75	
Brownington, Vt. La. by E. Strong, Esq.		1 50	
Burlington, Vt. Prof. G. W. Benedict,		1 00	
Camden, N. Y. A friend, by Dea. A. Thomas,		50	
Candy's Creek, Cher. na. Mr. T. Stedman,		1 25	
Catskill, N. Y. B. W. Dwight, Esq. for wes.			
miss. by Rev. Dr. Porter,		10 00	
Cornish, N. H. Fem. for miss. so.		8 00	
Danville, Vt. Fem. cent so. by Rev. F. E.			
Cannon,		12 61	
Dennis, Ms. Fem. asso. Mrs. M. Taylor, Tr.			
30 65; Gent. asso. Mr. N. Howes, Tr. 39 88;		70 53	
East Chelmsford, Ms. Mon. con. by Mr. W. Da-			
vidson,		12 00	
Eastford, Ct. Mon. con. by Rev. R. Torrey,		8 00	
East Lyme, Ct. Fem. miss. so. by Miss. L. Com-			
stock, Tr.		6 00	
Essex co. N. Y. Rev. C. Comstock, by Rev.			
Dr. Porter,		5 00	
Freehold, N. J. La. asso. for John Woodhull in			
Ceylon, 24; Mrs. S. Woodhull, for do. 10;			
fem. benev. so. for wes. miss. 10; by Mrs. M.			
Seudder,		44 00	
Gilsun, N. H. A female, av. of sheep, by Mr.			
A. Hayward,		1 00	
Gloucester, Ms. Fem. miss. cent so. (of which			
for wes. miss. 11 41; and for For. Miss.			
School, 3 64; by Mrs. E. Stevens, Tr.		22 75	
Granville, N. Y. Juv. fem. hea. sch. so. by Dea.			
A. Thomas,		40 09	
Greenwich, Ct. Tract so. to aid in printing			
tracts for Bombay and Ceylon, 6 50; fem.			
for. miss. so. 62 50; hea. sch. so. 35 75; by T.			
Dwight, Esq.		104 75	
Halifax, Vt. Aux. miss. so. by Mr. S. H. Mimer,			
Tr. 20; m. f. by Mr. E. Hall, 4 20;		24 20	
Hamden, E. plains, Ct. Gent. asso. by T.			
Dwight, Esq.		7 35	
Hamp. Chris. Depos. Ms. Granby, a fem.			
friend, av. of gold beads, 5; Hatfield, fem.			
char. so. 4; South Hadley, Cher. so. 1; Had-			
ley, O. Warner, 10; H. Seymour, 4; J. Kel-			
logg, 1 50; L. Smith, 1; sab. sch. chil. 86c.;			
Miss Sullen's school, for hea. chil. 82c. bal.			
fr. farmers' char. so. 2 40; N. Coolidge, Jr.			
for Samuel Porter Coolidge in Ceylon, 12;		42 53	
Hardwick, Greensboro', Craftsbury, and Mal-			
den, Vt. Mon. con. by E. Strong, Esq.		14 84	
Hardwick, Vt. Fem. cent so. 2 28; E. Strong,			
Esq. 10;		12 28	
Hudson, N. Y. Mr. J. Powers, by Rev. Dr.			
Porter,		12 00	
Huntsville, Ala. W. Leach, Esq.		5 00	
Jefferson, N. Y. Rev. W. Salisbury, av. of his			
Almanack for 1825, by Rev. Dr. Porter,		9 00	
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,		4 00	
Lebanon, N. H. Fem. aux. miss. so. Mrs. L. E.			
Allen, Tr.		14 54	
Lewisburg, Pa. Fem. Buffalo miss. so. of Union			
co. by Mary Geddes, Tr.		12 00	
Marblehead, Ms. Mon. con. by Rev. S. Dana,		13 00	
Marlboro', N. H. Mon. con. by Rev. Mr. Ben-			
nett,		3 06	
Marlboro', Ms. Ed. so. for hea. chil. by Mrs.			
Wilkinson,		6 00	
Masonville, N. Y. Catharine Roosa, by Rev.			
Dr. Porter,		1 00	
Medway, W. par. Ms. Fem. char. so. for Jacob			
Ide at Mayhew, by Mrs. M. E. Ide,		25 00	
Middlebury, Vt. C. box of a young lady, for			
Pal. miss. by Mr. E. Brewster,		2 18	
Morristown, N. J. Mr. S. Condict, by Mr. J.			
P. Haven,		10 00	
New Bedford, Ms. Hea. sch. so. for Betsey			
Brainerd, at Mayhew, by Mrs. S. Crocker,			
Tr.		23 00	
New Canaan, Ct. Fem. benef. so. to constitute			
the Rev. WILLIAM BONNEY an Honorary			
Member of the Board, 50; mon. con. 4; by T.			
Dwight, Esq.		54 00	
New Ipswich, N. H. Mon. con. by Rev. I. R.			
Barbour,		10 16	
New London, Ct. Sewing so. by Mrs. F. Smith,			
Tr.		35 00	
Newport, R. I. A well-wisher,		5 00	

<i>New Providence, N. J.</i> Fem. juv. so. for ben. ch. 12; J. L. Ellis and Margaret Riggs, for David Riggs, in Ceylon, 20;	32 00
<i>New York City.</i> United Fem. miss. so. for George Farr, Robert Munroe, Stephen Van Rensselaer, Gay Chen, James Crum, and George Whitefield, at the Fox Miss. School, Northfield, Ms. Indiv. for ben. child in India, by Mrs. Alexander.	285 31
<i>Norway, Me.</i> M. f. by Rev. Mr. Cogswell,	6 13
<i>Norwich Falls, Ct.</i> Mon. con. 2 52; R. E. Gilman, 2 48;	2 00
<i>Peacham, Vt.</i> Gent. asso. 7 27; la. asso. 3; by Rev. F. E. Cannon,	6 00
<i>Plainfield, Vt.</i> Coll. by Rev. F. E. Cannon,	10 27
<i>Princeton, Ms.</i> Young la. so. for <i>Alanza Phillips</i> in Ceylon, by Mrs. Keyes,	5 03
<i>Reading, S.</i> par. Ms. Fem. retrench. so. for Brainerd, by Sophia M. Parker,	12 00
<i>Rutland, Vt.</i> Young la. benev. so. 10; mon. con. E. par. for wes. miss. 17; Mr. T. Hutchinson, 2; a friend, for Pal. miss. 1; by Rev. C. Walker,	15 21
<i>Salem, Ms.</i> Mr. J. B. Lawrence, 3d. pay. a child in the Choc. na. 30; United mon. con. in Tab. chh. 11 65;	30 00
<i>Salisbury, Ct.</i> M. Strong, Esq. by Rev. G. A. Cathoun,	41 65
<i>St. Albans, Vt.</i> Fem. sewing so. Mrs. E. L. Jones, Tr.	1 00
<i>Spotylvania, Va.</i> Mr. B. Colman,	14 00
<i>Sutton, Ms.</i> La. asso. Miss L. Morse, Tr.	10 00
<i>Taunton, Ms.</i> Mon. con. in Trinitarian so. by C. C. Dean,	35 00
<i>Troy, N. Y.</i> Mrs. Warne, for Richard Warne, in Ceylon, by Rev. N. S. S. Beman,	20 31
<i>Utica, N. Y.</i> La. asso. (of which to constitute the Rev. SAMUEL C. AIKIN an Honorary Member of the Board, 50;) by Dea. A. Thomas,	10 00
<i>Voluntown, Ct.</i> La. miss. asso. Nancy Wylie, Tr.	61 25
<i>Walton, N. Y.</i> Rev. A. Bassett, 5; fem. cent so. of 1st. chh. 8; by Rev. Dr. Porter,	20 00
<i>Wendell, Ms.</i> Asso. Dea. L. Stone, Tr.	13 00
<i>West Boscawen, N. H.</i> Fem. cent. so. by Rev. Dr. J. H. Church,	16 18
<i>Westfield, N. J.</i> Mon. con. for Alexander G. Fraser, in Ceylon, 14; 5th. pay. for Gideon Waterbury in Ceylon, 12; by Mr. J. P. Haven,	11 40
<i>West Greenwich, Ct.</i> Gent. asso. Mr. S. Mead, Tr.	26 00
<i>West Springfield, Ms.</i> Gent. benev. miss. so. for pro. the Gospel among Indians in America, by Mr. E. Eldridge, Sec.	43 00
	29 00

Amount of donations acknowledged in the preceding lists, \$5,178 49.

III. LEGACIES.

<i>Northampton, Ms.</i> Mr. Seth Warner, dec'd, rec'd through the Hamp. Chr. Depository,	10 00
<i>Stow, Ms.</i> Mrs. Mary Hall, dec'd, (of which for the conversion of the Jews, 100;) by Mr. J. Bancroft,	300 00
<i>Williamsburgh, Ms.</i> Part of legacy of Mr. Abijah Hunt, by Rev. H. Lord,	5 00

IV. PERMANENT FUND.

<i>East Guilford, Ct.</i> Part of a legacy of \$500, left by Mr. Nathaniel Allis, dec'd, to be added to the permanent funds of such institutions as should be selected by the Rev. President Day and Jeremiah Everts, Esq. and of which, as fast as it shall be received, one half will be paid to the Con. Ed. So. and the other half to the A. B. C. F. M.	31 00
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V. PERMANENT FUND FOR CORRESPONDING SECRETARY.

<i>Sandwich Islands, Mr. Levi Chamberlain, div. on bank Stock,</i>	48 63
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VI. PERMANENT FUND FOR TREASURER.

<i>Sandwich Islands, Mr. Levi Chamberlain, div. on bank Stock,</i>	48 62
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VII. MISSION COLLEGE IN CEYLON.

Morristown, N. J. Miss E. Woodruff, and Mrs.

C. B. Ashm, by Mr. J. P. Haven,	30 00
<i>New Providence, N. J.</i> Mrs. Margaret Riggs,	10 00

VIII. DONATIONS IN CLOTHING, &c.

<i>Boston, Ms.</i> Clothing, fr. friends, by Mr. E. Dean,	2 00
<i>Brookfield, Ms.</i> Aux. so. a box, fr. Dacus and Read. so. Brookfield, W. par. by Mrs. S. H. Merriam, Tr. 25 03; a bundle fr. ladies, North Brookfield, 5 50;	33 33
<i>Brownington, Vt.</i> Clothing, &c. fr. fem. for Brainerd and Haweis, by E. Strong, Esq.	22 27
<i>Catskill, N. Y.</i> Six reams writing paper, fr. Mr. A. Austin,	
<i>Charleston, S. C.</i> Two cases clothing, &c. and a bell for the school and chh. at Goshen, Choc. na. fr. the Goshen so. Mrs. C. Fitch, sup.	180 00
<i>Craftsbury, Vt.</i> A box, fr. Fem. benev. so. by Mrs. L. Chapin, for Mayhew,	35 25
<i>Dunstable, Ms.</i> A bundle, fr. fem. pray. so. for wes. miss.	17 85
<i>Greenbore, Vt.</i> A box, fr. ladies, by Mrs. K. Bailey for Brainerd.	
<i>Hoddyne, Ct.</i> A bundle, fr. la. asso. by Amanda Vail, Sec.	5 00
<i>Hemp. Chris. Depos. Ms.</i> Sundry articles fr. fem. asso. West Hampton; fr. fem. asso. Northampton; fr. Miss Strong, and fr. asso. Norwich; fr. male asso. and fem. asso. Plainfield; fr. fem. in Hatfield; fr. fem. asso. and fr. Mrs. P. Otis, Cammington; fr. fem. asso. Chesterfield; fr. fem. asso. (Blondy brook par.) Deerfield; fr. fem. in Southampton; fr. Cher. so. and male asso. South Hadley; fr. male asso. and 18 yds. fullcd cloth and other articles fr. fem. asso. W. par. Granby; a box fr. females for Choc. miss. 15 1-2 yds. flannel, &c. fr. fem. asso. Northampton; Sundries fr. fem. asso. and a box for Choc. miss. fr. fem. Goshen.	
<i>Haver, N. H.</i> A barrel, for Mrs. S. Mosely, Mayhew.	
<i>Hardwick, Vt.</i> Clothing, &c. fr. fem. cent so. and others, by E. Strong, Esq. for Brainerd and Haweis,	48 45
<i>Medway, W.</i> par. Ms. Two bedquilts, fr. fem. char. so. by Mrs. M. E. Ide.	
<i>New York City.</i> Clothing, fr. Mr. B. C. Willmarth, by Mr. E. Dean,	5 00
<i>Peacham, Vt.</i> A bundle, fr. fem. union so. by Mrs. S. Stevens, Tr.	18 24
<i>Putney, Vt.</i> A bundle, fr. females, by Mrs. B. Andrews, for wes. missions.	
<i>Reading, S.</i> par. Ms. A box, fr. fem. retrench. so. by Sophia M. Parker, for Brainerd,	7 30
<i>Sterling, Ms.</i> Two pr. stockings, fr. Mrs. Wilder, for wes. missions.	
<i>Washington ed. Vt.</i> Union so. for pious and benev. purp. Gen. E. P. Walton, Tr. a barrel, fr. fem. char. so. in <i>Waitfield</i> , 50 05; fr. male Indian school so. of <i>Waitfield</i> and <i>Fayston</i> , 36 67; for wes. missions,	66 72
<i>Wendell, Ms.</i> A box, fr. asso. Mr. L. Stone, Tr. for wes. miss.	17 50
<i>West Newbury, Ms.</i> A bundle of books, fr. a friend, by Dea. Parker.	

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Adams, N. Y. 65 doz. quills, collected in Rev. A. L. Crandall's so.
Exeter, N. H. 10 yds. flannel, and sundry articles, fr. benev. so.
Unknown, 45 3-4 yds. fullcd cloth.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fullcd cloth, and domestic cottons of all kinds

